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A HANDBOOK  
TO  
OLD TESTAMENT HEBREW  
*GREEN*



WORKS  
BY THE LATE  
SAMUEL G. GREEN, D.D.

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THE RELIGIOUS TRACT SOCIETY  
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A HANDBOOK  
TO  
OLD TESTAMENT HEBREW

CONTAINING  
AN ELEMENTARY GRAMMAR OF  
THE LANGUAGE

WITH  
*READING LESSONS, NOTES ON MANY SCRIPTURE PASSAGES  
AND COPIOUS EXERCISES*

BY THE LATE  
SAMUEL G. GREEN, D.D.

AUTHOR OF  
'HANDBOOK TO THE GRAMMAR OF THE GREEK TESTAMENT'

THIRD EDITION  
REVISED BY A. LUKYN WILLIAMS, D.D.

THE RELIGIOUS TRACT SOCIETY  
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## PREFACE TO THE FIRST EDITION

THE following work is intended to introduce the learner to the Hebrew of the Old Testament; affording all necessary help to the knowledge of words in their various forms and inflections, as well as of elementary syntax. Such an outline will, it is hoped, prepare the way for the study, in longer and more elaborate works, of a language, an acquaintance with which ought to be regarded as essential to candidates for the Christian ministry, as well as to those other students—a happily increasing class—who desire to learn for themselves what the Bible really is.

It may appear a truism to say that those who would understand, much more expound, the Scriptures, should be able to read them; and though a profound knowledge of their original languages may be attainable only by the few, the ability to study critical and exegetical commentaries with intelligence is, of itself, no mean acquisition.

Much attention has been paid in this HANDBOOK to the *Orthography* of the language, without overloading this difficult subject with details of secondary importance; and the learner is earnestly requested not to proceed to the Etymology before being able to read a Hebrew sentence with ease and fluency. The preliminary effort



will be irksome ; but success in it is essential to progress. Many students of Hebrew are continually disheartened and retarded in their work for the simple reason that they have never learned to read the language otherwise than imperfectly and haltingly. The method adopted in some Hebrew Grammars, of aiding the eye and mind of the learner by printing the Hebrew words in Roman letters is almost certain to prove a permanent hindrance to progress. Such help to the reader ought to be no more necessary in the case of Hebrew than of Greek ; only, no time or labour should be grudged at the outset to secure facility and absolute accuracy. The eye should be continually aided by the pen ; and the further stages will be comparatively easy.

In the *Etymology*, the Exercises are almost wholly confined to the rendering of Hebrew into English. It has been judged better to accustom the learner to this than to require at the outset any large amount of retranslation. But, for those who may prefer to adopt both methods simultaneously, Exercises for the rendering of English into Hebrew are provided in the latter part of the book, in great part correspondent with the Hebrew-English Exercises in the earlier. The elementary notes on *Syntax* are chiefly intended to assist the student in the Exercises and Reading Lessons, and will at the same time serve as an introduction to larger works.

The *Vocabularies* at the end are in the main simply for this book. The Hebrew-English section, however, may be found serviceable to those who wish to take up the study of the Hebrew Bible itself, in connection with the Exercises in the *Handbook* ; several words and forms of frequent occurrence being noted, of which no example occurs in this work.

The editor has made considerable use of the Exercises prepared by Dr. K. L. F. Metzger of Schönthal (*Hebräisches Uebungsbuch für Anfänger*) by arrangement with the author and publisher. He has also to acknowledge valuable assistance received from Mrs. H. A. Giles of Cambridge, daughter of the late Dr. Alfred Edersheim; from the late Rev. E. T. Gibson, for translation of the Exercises; and from the Rev. S. W. Green, M.A., Professor of New Testament Exegesis in Regent's Park College, University of London, for notes on the Reading Lessons, and the revision of the greater part of the work.

S. G. G.

1901.

## PREFACE TO THE THIRD EDITION

IN view of the continuous demand for the late Dr. Green's *Handbook to Old Testament Hebrew*, the second edition of which is quite exhausted, it was at first proposed to issue a new edition completely revised and brought up to date. But the difficulty and expense of printing forbade this at the present time. It has therefore been thought well to issue a temporary edition from the original plates, making only such alterations as are absolutely necessary. Three pages of *Addenda et Corrigenda* have also been inserted, to include notes that are too long to set in the plates. The student will find it well to mark these in the text before he begins to use the book.

A. L. W.

Dec. 1, 1920.





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## ADDENDA ET CORRIGENDA

- p. 12, l. 5 from bottom. (*Qomets* or) *Qamets chatuph*. The student is advised to use the latter term only.
- p. 14, l. 7 from top. *YHVH*. These are the consonants of the sacred name, which is probably to be vocalized *YaHVeH*. The vocalization *Jehovah* is not found earlier than 1518 A. D.
- p. 16, l. 8 from top. **Except**, &c. The example given is mistaken, for the *methegh* in *לְהִיּוֹת* is probably due to the fact that a syllable ending in an aspirate contains some emphasis. Another only apparent exception to the rule occurs when a Daghesth forte is implicit, e. g. *הַלְלוּם*, for *הַלְלוּם*.
- p. 22, on § 38 (b). After the article the Daghesth is inserted when a ה or ע follows the י, e. g. *הַיְהוּדִים* the Jews, *הַיְעֵפִים* the weary. But very rarely in other cases.
- p. 25, § 47. (2). Add (3) **Half-open syllables** (the existence of which is denied by some scholars) are syllables made in course of word-formation. They have a short unaccented vowel, and the following **Sheva** moves slightly, e. g. *יִשְׂרָאֵל*, which is 'formed' from *יִשְׂרָאֵל*.
- p. 27, § 53. (3). Add (4) When the syllable is followed by Maqqeph and has not Methegh, e. g. *כֹּל־* (*kol*) but *שָׁת־* (*shāth*). But see below on p. 31.
- p. 27, l. 9 from bottom, after (§ 48. 3). Add, but *בָּתִּים* (*houses*) is an exception (*bāttim*, not *bottim*).
- p. 31, § 66. It should be noted that the so-called rules about Methegh hold good for printed Bibles only. The best manuscripts largely ignore them.
- p. 31, last line. Also to distinguish defective long chireq from short chireq, e. g. *יִרְאוּ* they shall fear, but *יִרְאוּ* they shall see.
- p. 32, line 2. Add (3) Also with some forms of *הִיָּה* and *הִיָּה*, e. g. *לְהִיָּה* (*vide supra*), *יְהִיָּה*.
- p. 33, § 76. Add (c) To guide the cantillation in the synagogue worship.
- p. 34. See on p. 184.



p. 45, § 105. The following Table may be useful :—

*The Article before Gutturals.*

INITIAL.	WITH VOWEL OTHER THAN QAMETZ.	WITH QAMETZ.	
		ACCENTED.	UNACCENTED.
א, ר	אֲ	אֲ	אֲ
ע	אֲ (rarely אֱ)	אֲ	אֱ
ה	אֲ (rarely אֱ)	אֲ	אֱ
ח	אֲ	אֲ	אֱ

For the pointing of the Article before אֵ see above, p. 22.

- p. 48, l. 7 from bottom. After עֲבָרִים add, and עֲבָרִיִּים.
- p. 66, l. 3 from top. After 'itself' add , when so used,
- p. 69, after note (1). Add (1\*) עִם (*with*) is declined עִמִּי (עִמָּדִי), עִמָּךְ (p. f. עִמָּךְ), עִמּוֹ, עִמָּה, עִמָּנוּ, עִמָּמָם, עִמָּמָם, and עִמָּהֶם.
- p. 71, § 184. Add, Demonstrative pronouns very rarely take the article when the substantive is determined only by a suffix, בְּכֹחֶךָ, Judg. vi. 14.
- p. 77, ll. 5, 6. With ב, כ the Sheva of the Inf. Constr. may be regarded as moving; with ל as quiescent, e. g. לְפָתַח but לְפָתַח.
- p. 78, before Exercise xvi. Add, For the English-Hebrew exercises on this and the following Lessons, see pp. 226 sqq.
- p. 80, § 201. Philologically the characteristic form of the Niphal is explained as being due to two sources, (1) a prepositive *na*, attenuated to *ni*; (2) a later proclitic *in* (Gesenius-Kautzsch, *Grammar*, § 51 a).
- p. 88, l. 3 of Hebrew. אֶתְפָּאֵר, pausal form of Hithp. in imperfect, 'I will glorify myself'.
- p. 96, l. 15, *the imperfect*. Add, Vav Consecutive does not affect the vocalization of the perfect. For the many exceptions to the accent being thrown forward see Driver, *Hebrew Tenses*, § 110.
- p. 98, l. 9. **They all take the tone.** This is misleading; הוּ, נוּ, נִי, never take it.
- p. 99, l. 3 from bottom. Add, *Observation*. In Imperfects and Imperatives with — this becomes — (long Qametz) before suffixes; e. g. וְיִלְבָּשׁוּ, וְיִלְבָּשׁוּנִי; שְׁלַח, שְׁלַחֲנִי.

- p. 100, l. 7. Read *Obs.* With the infinitive the objective verbal suffix is almost confined to the 1st person sing. Otherwise the possessive form is used for the object.
- p. 107, l. 15. Add, Hence we may distinguish between לָקַחַת (to take) and לָקַחְתָּ (Ezek. xxii. 12, Ginsburg, *thou hast taken*).
- p. 119, bottom line. וַיִּשְׁרְנָה. This stands for וַיִּשְׁרְנָה. The first י is instead of ת, as regularly in Arabic.
- p. 122, bottom. Add Hiph. partic. מַפְקִיד, מְקִים.
- p. 144, l. 5 from bottom. כִּי אִם. This does not mean 'if not'. It often means 'except' or 'but', or, after an oath, 'surely'.
- p. 153, l. 8 from bottom. יִרְדֶּף. A strange form of the imperf. Qal, perhaps developed from יִרְדֹּף.
- p. 155, l. 2 from bottom. *rare.* Add, and may be explained as really the singular ('my Maker'), the י being part of the root.
- p. 180, l. 2 from bottom. *the semi-guttural* ר. Add, The form might be Qal or Hiphil, but the context here decides for the former.
- p. 184, l. 5 from bottom. In these books the double accent 'óleh wyóréd ( , ' ) is a stronger disjunctive than *athnach*, e.g. Ps. xxix. 9.
- p. 203. *Chapter V.* The young student who desires to acquire a good Biblical style in Hebrew is advised to omit pp. 203-213, and pp. 216-226.
- p. 217, bottom line. For הַצֵּלָה read הַצֵּלָה.
- p. 224, l. 6 from the bottom of the Hebrew. המקום, the Place, i. e. God.
- p. 270, l. 4 from bottom of Table. בְּרִפְת. Observe the *Daghesh lene* in the כ of the construct singular only.





# PART I.

## ORTHOGRAPHY.

---

### LESSON I.

#### ON READING HEBREW.

1. Words and Sentences in the Hebrew Language are **written and read from right to left.**

Thus, the word we should read as LOT, would in Hebrew be written TOL; HAM, MH<sub>a</sub>; KORAH, HR<sub>a</sub>K.

2. From the examples given above it will be gathered:—

(a) That the Consonants are always written on the line;

(b) That the Vowels are written, sometimes on the line, sometimes above, and sometimes below it.

(c) That the Consonant standing immediately to the right of, below (to the right), or immediately above the Vowel, is *first* sounded, and the Vowel *after* it.

3. The Hebrew Alphabet consists of 22 letters, all of which are **Consonants**. There is no distinction between *capital* and *small* letters.

4. Originally Hebrew was written without vowels, but later, for the more accurate preservation of Hebrew literature, at a

time when Hebrew was ceasing to be a spoken language, a system of signs was introduced to fix the vowel-sounds (§ 17). These signs, which are the vowels, or rather *vowel-points*, are placed (as we have seen) *below*, *above*, or *in* the letters after which they are sounded.

5. The vowel-sounds are **ten** in number, viz. :—

A long, as *a* in father.

E long, as *a* in fate.

I long, as *ee* in feel.

O long, as *o* in foam.

U long, as *oo* in food.

A short, as *a* in lad.

E short, as *e* in pen.

I short, as *i* in pin.

O short, as *o* in pond.

U short, as *u* in but.

6. *A* long and short, *E* long and short, *I* long and short, *O* short, and *U* short are all written *below* their consonants.

As *Haran* NR<sub>a</sub>H<sub>a</sub>; *Debir* RB<sub>i</sub>D<sub>e</sub>; *Joktan* NT<sub>a</sub>K<sub>o</sub>J<sub>o</sub>, etc.

7. *O* long is written *above*, and immediately to the left of its consonant; and *U* long *inside* the consonant *Vav*, corresponding to our English *v*. Sometimes also the *O* long stands above the consonant *Vav*.

8. When *U* long stands within *Vav*, or *O* long above *Vav* not having another vowel below it, this consonant *Vav* is **silent**, and only the *U* or the *O* is audible.

Thus, *Ruth* is written HTVR; *Lo*, V̄L.

9. But when the *Vav* has not only a long *O* above it, but another vowel-point either (1) *below* or (2) *before* it, it is sounded as *V*, and takes its true place as a consonant, being pronounced before the vowel standing under it.

Thus, *Koveh* is written HV̄K̄.

**Exercise i.**

[The student must remember that each *line*, as well as each *word*, is read from right to left.]

Write as in English :—

.ZVB 7 .GG<sup>o</sup> 6 .NS<sub>1</sub> 5 .RN<sub>e</sub> 4 .LB<sub>e</sub> 3 .ND<sub>a</sub> 2 .RB<sub>a</sub> 1  
 .NVMRH<sub>e</sub> 12 .HPZM<sub>a</sub> 11 .DRMN<sub>1</sub> 10 .RBH<sub>e</sub> 9 .HRK<sup>o</sup> 8  
 .LGLG<sub>a</sub> 17 .BVGS<sub>e</sub> 16 .MVHN<sub>a</sub> 15 .HV<sup>o</sup>HJ<sub>e</sub> 14 .TVL 13  
 .HHLB<sub>a</sub> 22 .NVRBH<sub>e</sub> 21 .HPLZ<sub>a</sub> 20 .DVD<sub>i</sub> 19 .HPZR<sub>a</sub> 18  
 .HRVBD<sub>a</sub> 25 .KR<sub>a</sub>B<sub>a</sub> 24 .RZG<sub>e</sub> 23

**Exercise ii<sup>1</sup>.**

Write as the above :—

1. HaM. 2. BeN. 3. DOR (i. 8). 4. HUR (i. 8). 5. HaDaD.  
 6. ZUR (i. 8). 7. TaMaR. 8. SaTaN. 9. MaRaH. 10. SeNeH.  
 11. PeLeG. 12. NOGaH (i. 8). 13. ZaDOK (i. 8). 14. ZiKLaG.  
 15. MeRaB. 16. RUTH. 17. LeBaNON (i. 8). 18. SiHON  
 (i. 8). 19. ZaLMONaH (i. 8). 20. MeRiBaH. 21. DeBiR.  
 22. NUN (i. 8). 23. DiBON-GaD (i. 8). 24. NeBa'T. 25. NOB  
 (i. 8). 26. BeN-HaDaD. 27. MeNaHeM. 28. PeDaHZUR  
 (i. 8). 29. PeDaHeL. 30. PUL (i. 8).

**LESSON II.****THE ALPHABET.**

10. Subjoined is a Table of the Hebrew Alphabet. Column A gives the *form* of the letters ; B their names ; C the symbols used to represent them in the following exercises ; D their nearest English equivalent in pronunciation ; and E their numerical value.

<sup>1</sup> The notes in the Exercises refer to previous Lessons.



TABLE I. CONSONANTS.

A. FORM.	B. NAME.	C. SIGN.	D. ENGLISH EQUIVALENT.	E. NUMERICAL VALUE.
א	Aleph	'	(see note C)	1
ב <sup>1</sup>	Bêth	b, bh	b, bh	2
ג <sup>1</sup>	Gîmel	g, gh	g (hard), gh	3
ד <sup>1</sup>	Dâleth	d, dh	d, dh	4
ה	Hē	h	h	5
ו	Vāv <sup>3</sup>	v <sup>3</sup>	v <sup>3</sup>	6
ז	Zayin	z	z	7
ח	Chêth	ch	ch (soft)	8
ט	Têth	t	t	9
י	Yodh	y	y (j)	10
כ <sup>1</sup> , final ך <sup>2</sup>	Kaph	k, kh	c (hard), k, kh	20
ל	Lāmedh	l	l	30
מ, final ם <sup>2</sup>	Mēm	m	m	40
נ, final ן <sup>2</sup>	Nûn	n	n	50
ס	Sāmech	s	s	60
ע	Ayin	'	(see note C)	70
פ <sup>1</sup> , final ף <sup>2</sup>	Pē	p, ph	p, ph	80
צ, final ץ <sup>2</sup>	Tsādhê	s, ts	z, ts	90
ק	Qōph	q	k	100
ר	Rêsh	r	r	200
ש or שׁ	Shîn or Sîn	sh, s	sh, s	300
ת <sup>1</sup>	Tāv	t, th	t, th	400

<sup>1</sup> For special properties of these six letters, see Lessons III and IX.<sup>2</sup> See Lesson IV.<sup>3</sup> Often written *Wav* or *Waw* (the German *w*).

## Notes on various Letters.

A. The *ch* sound of *Cheth* is always soft and sharp; pronounced as that in the Scotch *loch* or the German *mich*. *Gimel* (g) is always hard, as in *gale*; never soft, as in *gem*.

B. The student should distinguish carefully the forms of the following letters:—

ב *Beth* and כ *Kaph*. The *Beth* is squared, the *Kaph* rounded.

ג *Gimel* and נ *Nun*. The under-stroke of the *Gimel* is broken, while that of the *Nun* is joined at right angles to its perpendicular side.

ו *Vav* and ז *Zayin*. The upright stroke of the *Vav* is straight, while that of the *Zayin* is twisted. ז final goes below the line.

ה *He* and ח *Cheth*. The left perpendicular stroke of the *He* is divided from, while that of the *Cheth* is joined to, the rest of the letter.

ד *Daleth* and ר *Resh*. The *Daleth* is squared, the *Resh* rounded.

ש *Shin* and ש *Sin*. These are regarded as one letter. When the dot above stands on the right-hand side, the letter is *Shin*, and sounded *sh*; but when this dot is on the left-hand side, the letter is *Sin*, and pronounced *s*. Thus שֶׁלֶה<sub>a</sub> is read *Shalah*, but שֶׁלֶה<sub>a</sub> *Salah*.

C. The two letters א *Aleph* and ע *Ayin* have no true equivalent sound in English, and are practically unsounded. In transliteration they are represented by the smooth breathing ' (*spiritus lenis*) for א (except when it quiesces in a vowel, see Lesson X), and by the rough breathing ' (*spiritus asper*) for ע.

D. *Ayin*, according to the pronunciation of some nationalities, has a nasal sound, approaching *gn* or *ng*, while the LXX makes it *Γ* (g) in the word עֲמֹרָה<sub>a</sub> *Amorah* (*Gomorrhah*). But by English scholars *Ayin* is very often left unpronounced. In fact, there can now be laid down no exact distinction of sound between the letters *Aleph* and *Ayin*, though undoubtedly such distinction originally existed.

## LESSON III.

## OF THE ASPIRATES.

11. The six letters marked (¹) in column A of the Alphabetical Table, viz. ב, ג, ד, כ, פ, and ת, may be sounded in two different ways :—

(a) When *no dot* stands in them, they are pronounced with a faint aspiration. In this case, *Beth* is pronounced *Bheth* (the *b* sound being aspirated as *bh*, nearly = *v*). *Kaph* loses its hard sound, and becomes *Khaph* (*kh* soft, almost as in *Cheth*). *Pe* is *Phe* (*ph* instead of *p*). *Thav* has the *th* sound, as in the English *thought*. The omission of the dot in the two letters *Gimel* and *Daleth* softens the *g* and *d* to *gh*, *dh*, but the difference in sound is hardly perceptible.

Thus, בַּת is *bath*, but בֶּת *vath*; כִּי *khi*, פִּי *phi*.

(b) When the dot, known by the name of **Daghesh Lene**, stands in one of these six letters, the consonant loses its aspiration. And in this case *Beth* is *b*; *Kaph*, *k* or *c* hard; *Pe*, *p*; *Thav*, *t*.

The dot is generally found standing in one of these six letters at the **beginning**, **not at the close** of a word or syllable; but see § 25 *d* (2).

12. Hebrew grammarians, in order to aid students in remembering these changes, have combined the six letters into the mnemonic word **B<sup>o</sup>ghadhk<sup>e</sup>phath**, in Hebrew characters, בִּגְדִּחַפָּת.

## Exercise iii.

Read and put into English characters the following :—

1. אב : 2. גר : 3. הֶרֶם : 4. דֶּרֶס : 5. לֶב : 6. בֶּן :  
 7. אֵלָה : 8. אֶסָּא : 9. דִּוֶּד : 10. נֶדָּב : 11. נֶר :  
 12. סֶדֶר : 13. שֶׁרָה : 14. צֶלֶק : 15. נֶתָן : 16. כֶּרְמֶל :  
 17. אֶרְוֶנָה : 18. יְהוֹנָה : 19. רֶשׁ : 20. עֵת : 21. פֶּתַח :  
 22. יִשְׂרָאֵל : 23. צֶרֶם : 24. שְׁלֹמֹה :



**Exercise iv.**

Put into Hebrew characters, as the above :—

1. DaN. 2. RaBh. 3. QISh (י. § 19 B). 4. SaRaH. 5. BeN.  
 6. ShaRON (i. 8). 7. MeTh. 8. DaQ. 9. HaGhaH. 10. TheRaH.  
 11. RaChaBh. 12. KOR (i. 8). 13. GiLGaL. 14. DaViDh.  
 15. MoSheH. 16. BaRaDh. 17. GaMaL. 18. DaMeSheQ.  
 19. TaRaDh. 20. JaBhaL. 21. VaV. 22. ZaYiN (ז).  
 23. CheBhRON (i. 8). 24. LUDh. 25. NUN. 26. PaRaSh.  
 27. \$aDaQ. 28. QaLaL.

**Exercise v (Reading).**

We give here a few verses written in Hebrew Consonants, with interlinear pronunciation of the words. The student must be careful to distinguish the difference of sound caused by the presence or absence of *Daghesh Lene*. Each syllable must be fully sounded, and the vowels pronounced according to Lesson I. 5. The transliteration is according to column C of the Table in Lesson II (p. 4).

נְעֻשׁוּ אֲדֹנָי בְּדִבְרֵי שָׁמַיִם 1.  
 na-'asu sha-mayim Ado-nai bi-dhebhar 1.

גֵּר אֲנִי כִי ; כִּי גֵר אֲנִי 2.  
 'a-nokhi gher ki ; 'a-nokhi ger 2.

דֹּר לְדֹר . דִּלְפָּה נִפְשִׁי 3.  
 naph-shi da-lephah ledhor. dor 3.

כִּי זָכַר אֶת דְּבַר קֹדֶשׁ 4.  
 kodh-sho dhebhar 'eth zakhar ki 4.

פִּי פָעַרְתִּי וְאִשְׁאַפָּה 5.  
 va'esh'aphah pha-'arti pi 5.

תַּעֲתִי כֶּסֶה אֲבָר 6.  
 'obhedh keseh ta-'ithi 6.

**Exercise vi.**

Write in English characters (Table I, column C) :—

1. גִּמְרָה : 2. מִגְוֹג : 3. כּוּטִשׁ : 4. חֶת : 5. עֶבֶד :

6. פֶּלֶג : 7. דְּקִלָּה : 8. אֲבִי : 9. נֶדֶב : 10. תַּחַת : 11. גַּת :  
 12. גִּנֵּעַ : 13. בָּצֵר : 14. גֵּר : 15. תּוֹלַע : 16. צָבֵא :  
 17. בִּלְעַ : 18. דִּוֵּד : 19. תִּפְלִי : 20. אֲשַׁבֵּל : 21. בְּרָמִי :  
 22. פִּתְרוֹס : 23. יַפְלֹט : 24. צוֹפָח : 25. בָּכָר : 26. פִּנְהָ :  
 27. כְּנַעַן : 28. תְּרִשִׁישׁ : 29. פֶּרֶס : 30. טַפֵּל : 31. קָדָר :  
 32. מָכָר : 33. עֲבָדוֹ : 34. אֵת : 35. בִּירָאָה : 36. כִּי :  
 37. פִּשְׁעִי : 38. אֲבִי :

## LESSON IV.

### OF FINAL AND 'DILATABLE' LETTERS.

13. The five letters marked <sup>(2)</sup> in column A of the Alphabetical Table assume a different form when they stand at the *end* of words, where (as Finals) they are thus written: *Kaph* (כ) ; *Mem* (ם) ; *Nun* (ן) ; *Pe* (פ) ; and *Tsadhe* (צ) .

14. The difference in the form of the Finals is of great service to the student. For, standing as they always do at the end of words, they serve as landmarks in passages where whole lines are written without any break in the letters.

15. Like *Beghadhkephath*, the Finals are combined into one word by Hebrew grammarians, who term them *Kamnephets*, in Hebrew characters כַּמְנֶפֶתִים.

16. Certain letters are enlarged where necessary to fill out a line, as words cannot be divided. These *literae dilatabiles* are ת ל ס ה א.

### EXAMPLES.

מ and ם . . . עֲמֵל, 'amel, a labourer ; . . עַם, 'am, people.

נ and ן . . . אֲנִי, 'ani, I ; . . . . . עֲנַן, 'anan, a cloud.

פ and ף . . . אֶפֶד, 'ephodh, an ephod ; . . אָף, 'aph, a nostril.

צ and ץ . . . עֲצָה, 'eṣah, counsel ; . . . . . עֵץ, 'eṣ, a tree.

**Exercise vii.**

Write in English characters:—

1. בָּד : 2. הֶם : 3. גֵּן : 4. בָּה : 5. מֶץ : 6. מֶלֶךְ :  
 7. לֶד : 8. דָּרַךְ : 9. בְּתוֹךְ : 10. שֵׁם : 11. דֵּן :  
 12. נָתַן : 13. זָקֵן : 14. אֵלֶּה : 15. זֹוֹתָה : 16. קֶצֶף :  
 17. הֵץ : 18. בֹּץ : 19. פֶּצֶץ : 20. אָדָם : 21. דָּמָם :  
 22. שָׁפָן : 23. אֶרֶץ : 24. חֵלֶץ : 25. אֱלֹהִים : 26. לִבְנֹן :  
 27. יִרְדֵּן : 28. עָרַד : 29. שָׁלַח : 30. תִּכֵּן :

**Exercise viii.**

Write in Hebrew consonants:—

1. RaKh. 2. LeKh. 3. BaKh. 4. LaMeKh. 5. HOLeKh  
 (i. 8). 6. YaDeKh. 7. ShaM. 8. QUM (i. 8). 9. QeDeM.  
 10. PeN. 11. LaHeN. 12. HaMON (i. 8). 13. NUPh (i. 8).  
 14. ToPh. 15. TaPhaPh. 16. Ba\$ā\$. 17. QaMe\$. 18. BeN.  
 19. 'aDhaM. 20. BaYOM (i. 8). 21. Be SheM. 22. KoReM.  
 23. SheLaLaM. 24. ṬaRaPh. 25. YeLeKh. 26. MaYiM.  
 27. YaYiN. 28. 'aLePh. 29. \$aMeKh. 30. PeRe\$.

**LESSON V.****OF THE LONG VOWELS.**

17. While Hebrew was a living language, only the consonants were written. But the three typical vowel sounds, A, I, U, were *sometimes* indicated by the three consonants א, י, ו. It was not until about the seventh century of the Christian era that the present vowel system was invented by the Jewish doctors (Massoretes, from *Maššorah*, מִשְׁכָּרָה 'tradition').

18. The Hebrew vowels are expressed by external signs written under, over, or within the consonants. In cases where the Massoretes found the vowel already indicated by a consonant (§ 17), they still added their own vowel-sign. Hence it happens that in the present printed text of the Bible certain of the



vowels are found in two forms: (1) with a consonant, **scriptio plena**; (2) without a consonant, **scriptio defectiva**. These vowels are *long* e, i, o, and u.

19. There are **ten** vowel sounds, five long and five short.

### Long Vowels.

1. Qāmets (  $\text{ֿ}$  ) . . . . . = {  $\bar{a}$ , written *below* the consonant  
after which it is sounded, as  
 $\text{גָּ}$  *Gad*.
2. Tsērê (  $\text{ֿֿ}$  or  $\text{ֿֿֿ}$  ) . . . = {  $\bar{e}$ , written *below* its consonant, as  
 $\text{גֵּ}$  *ger*,  $\text{בֵּן}$  *ben*.
3. Long Chîreq (  $\text{ֿֿֿ}$  or  $\text{ֿֿֿֿ}$  ) = {  $\bar{i}$ , written *below* its consonant,  
and generally followed by  $\text{י}$ ,  
which in such a case is silent,  
and termed quiescent (p. 5,  
Note C), as  $\text{לִי}$  *li*.
4. Chôlem (  $\text{ֿֿֿֿ}$  or  $\text{ֿֿֿֿֿ}$  ) . . . = {  $\bar{o}$ , written *above* and immediately  
to the left of the consonant  
after which it is sounded;  
often combined with a quiescent Vav. Thus,  $\text{כֹּה}$  *koh*,  $\text{יוֹם}$  *yom*. But the Vav must be  
sounded (1) when another  
vowel stands below it, as  $\text{קֹוֶה}$  *qoveh*; or (2) when any vowel  
or a certain point called *Shêva*  
is under the consonant immediately preceding, as  $\text{אָוֶן}$  *avon*.
5. Shûreq (  $\text{ֿֿֿֿֿ}$  or  $\text{ֿֿֿֿֿֿ}$  ) . . . = {  $\bar{u}$ , written *inside* a Vav, which  
is quiescent. But the Vav  
with a dot is *double v* (§ 34),  
and not *u* when another vowel  
stands *below* it or *before* it,  
e.g.  $\text{יִוֶּר}$  *ivver*. In every other  
case the Vav with a dot inside  
it is *u*, as  $\text{הָיִו}$  *hayu*.

## Notes on the Long Vowels.

A. For the pronunciation of the vowels the student must carefully refer to § 5. In transliteration the circumflex  $\hat{\phantom{a}}$  over a vowel denotes that it is followed by its homogeneous semi-vowel.

B. Of the five long vowels three (*a, e, i*) are written below their consonants; one (*o*) above (often accompanied by a Vav quiescent); and one (*u*) inside a Vav quiescent. The alternative form  $\text{—}$  is rare. The vowel  $\bar{i}$  is frequently, and  $\bar{e}$  more seldom, accompanied by a quiescent  $\text{י}$ .

C. Thus four of the vowels have two forms :

Fully written . . . .	}	$\hat{e}$ $\text{י}$	$\hat{i}$ $\text{י}$	$\hat{o}$ $\text{י}$	$\hat{u}$ $\text{י}$
Defectively written .		$\bar{e}$ $\text{—}$	$\bar{i}$ $\text{—}$	$\bar{o}$ $\text{—}$	$\bar{u}$ $\text{—}$

D. The dot on  $\text{שׁ}$  represents also a *Chôlem*, to be sounded *before* the *sh*, when the consonant immediately preceding it has no vowel-point, as  $\text{מֹשֶׁה}$  *Mosheh* (Moses).

E. The dot on  $\text{שׂ}$  likewise represents *Chôlem*, to be sounded *after* the *s*, when no vowel stands below this *Sin*, as  $\text{שׂוֹנֵה}$  *sonē* (enemy).

F.  $\text{שׂ}$  (with two dots above it) is *Shō*, when no vowel stands below it, as  $\text{שׂוֹנֵה}$  *shōneh*; and  $\bar{o}$  when the consonant immediately preceding has no other vowel-point, as  $\text{עֹשֶׂה}$  *ōseh*.

G. When a Vav, accompanied by *Chôlem*, is audible, this vowel ( $\hat{o}$ ) is sounded after the Vav if another vowel immediately precedes; before it if another vowel immediately follows, e. g.  $\text{עוֹן}$ ,  $\text{קוֹה}$  (cf. Laws of Syllables, § 44 sqq.)

## Exercise ix (Reading).

1. כִּי לֹא כֵן בֵּיתִי : 2. קוֹמִי אוֹרִי כִּי בָא אוֹרְךָ :

'ôrêkh bha kî 'ôrî qûmî 2. bêthî khên lo kî 1.

3. קוֹל קוֹרֵא : 4. גֵּר אֲנֹכִי : 5. יָבֵשׁ חֲצִיר נָבֵל צִיץ :

qôl qôrê 3. 'anokhî gēr 4. yābhēsh 5. nābhēl chāṣîr yābhēsh 5.

6. חֵבֶר אָנִי : 7. שִׁירֵי לֹ שִׁיר : 8. רֵאִיתִי רָשָׁע עָרִיץ :

'ânî chābhēr 6. shîr lô shîrû 7. rā'ithî 8. 'arîṣ rāshā' 8.

## Exercise x.

Write in English characters :—

1. גָּד : 2. בָּד : 3. חָם : 4. שָׁם : 5. מָה : 6. בָּרָה :  
 7. יָפָה : 8. צָבָא : 9. רָעָה : 10. שָׁן : 11. עֵץ : 12. לָךְ :  
 13. יָשָׁד : 14. פִּי : 15. קִישׁ : 16. תִּיז : 17. לוֹ : 18. מֵץ :  
 19. כֵּל : 20. לוֹט : 21. אֶתוֹ : 22. קוֹץ : 23. צֶאן :  
 24. קָרוֹב : 25. בּוֹשׁ : 26. עֵיב : 27. פּוֹט : 28. סָגוֹר :  
 29. מִשָּׁה : 30. גָּדוֹל : 31. אֶזְבִּי : 32. לָשׁוֹן :

## Exercise xi.

Write in Hebrew :—

1. Dān. 2. Shēm. 3. Rûth. 4. Qôph. 5. Qîsh. 6. Gār.  
 7. Hēn. 8. Lō'. 9. Sûş. 10. Hāyāh. 11. Shîn. 12. Sîn.  
 13. Lākh. 14. Shālôm. 15. Nûn. 16. Vāv. 17. Môş.  
 18. Yôshēbh. 19. Gādhôl. 20. Qûm. 21. Yôm. 22. Shômēr.  
 23. Bî. 24. Bānim. 25. Dābhār. 26. Shûr. 27. Bēn. 28. Chôm.  
 29. Hāyû. 30. Pōqēd.

## LESSON VI.

## OF THE SHORT VOWELS.

20. The short vowels are five in number, viz. :—

- (a) Pathach (ֿ) . . . . . = {  $\check{a}$ , written *below* the consonant  
 after which it is sounded,  
 as בַּל *bal*, not.
- (b) Sēghol (ֿֿ) . . . . . = {  $\check{e}$ , written *below* its consonant,  
 as גֶּבֶר *gebher*, a man.
- (c) Short Chireq (ֿֿֿ) . . . . . = {  $\check{i}$ , written *below* its consonant,  
 as מִן *min*, from.
- (d) (Qomets or) Qa-  
 mets chatuph } (ֿֿֿֿ) . . . . . = {  $\check{o}$ , written *below* its consonant,  
 as כֹּל *kôl*, all.
- (e) Qibbutz (ֿֿֿֿֿ) . . . . . = {  $\check{u}$ , written *below* its consonant,  
 as כֻּלָּם *kullam*, all of them;  
 (for לֹ see § 34.)



### Notes on the Short Vowels, etc.

A. All the short vowels are written below their consonants.

B. **Three defects in the vowel system** must be noted:—

- (1) *Qamets* (*a* long) and Q. chatuph (ö) are alike in form, and can only be distinguished by certain rules, for which see Lesson XII. Till then the sign — will always stand for *Qamets* (*a* long), except where a special note or translation is given.
- (2) The sign of short ĭ — may also stand for long ī. But long ī is most frequently written with a *quiescent* ı.
- (3) *Shureq* (*u* long) and *Kibbuts* (*u* short) may both be expressed by —. But *Shureq* is rarely so written, and the laws of Lesson XI readily prevent confusion.

C. *Aleph* and *Yodh* are *quiescent* (i.e. not sounded) when they are not marked with a vowel-point (Lessons II C and X). Their presence, however, in such cases is necessary, to mark the *root* of the word, even though they may not be audible. So הוּא is *hu*, he (not *hua*); הִיא *hi*, she (not *hia*); אֵלַי *ulai*, perhaps (not *ailai*); שְׂאוּל *Shaul*, Saul (not *Sha-a-ul*). Of course the Vav quiesces in like cases in *Cholem* and *Shureq*.

D. *Diphthongs*. *Yodh* preceded by *a*, whether *long* or *short*, forms the diphthong *ai* (pronounced *eye*), as חַי *chai*, living; preceded by *e* *long* or *short*, *ei* or *ey* (pronounced *eh*), as אֵין *eyn*, not; גַּי *gey*, valley; preceded by *o* *long* or *short*, *oi*, as הוי *hoi*, ho! גוי *goi*, nation.

E. *Vav* preceded by *a* *long* or *short* is *av*, as וַי *Vav*; preceded by *e* *long* or *short*, *ev*, as שְׁלוֹ *shelev*, peace, happiness; preceded by *āy*, *āyv* (pronounced *āv*), as בְּלַי *kēlayv*.

F. Except in the cases under D each vowel must have its full sound, and be syllabled. The English *hair* would be ha-ir; *bear*, be-ar; *maintenance*, ma-in-tě-nan-ce, etc.

## Exercise xii (Reading).

1. עַל-יָד : 2. אֶרֶג : 3. מִן : 4. חֶק : 5. מַחָה :  
 'al-yadh 1. 'eregh 2. min 3. choq 4. tuchāh 5.
6. הוֹלֵךְ : 7. תָּמִים : 8. וּפְעֵל : 9. עֲשֵׂה-לָהֶם :  
 hōlēkh 6. tāmim 7. ūphō'el 8. 'asēh-lāhem 9.
10. אֶד-מָתִי : 11. אֲנֹכִי לִיהוָה אֲנֹכִי אֲשִׁירָה :  
 'ad-māthai 10. 'ānōkhī laYHVH 'ānōkhī 11.
12. מִגֵּן אִם יִרְאֶה וְרֹמַח : 13. מַיִם שָׁאֵל חָלָב נִתְּנָה :  
 māghēn 12. yērā'eh 'im vārōmach 13. shā'al mayim nāthānāh chālābh 13.
14. עַל-דֶּרֶךְ שִׁיחוּ : 15. אֶרֶץ רַעְשָׁה גַם-שָׁמַיִם נִטְפוּ :  
 'al-derekh 14. sīchū 'ereṣ 15. rā'āshāh gam nāṭāphū shāmayim 15.

## Exercise xiii.

Write in English characters:—

1. שׁוּמֵר : 2. אֵיִן : 3. אֶרֶץ : 4. אֶת מִי יוֹרֶה דָּעָה :  
 5. זֶה יֹאמֵר לִיהוָה אָנִי : 6. פֶּלֶא יוֹעֵץ אֵל שֶׁר-שָׁלוֹם :  
 7. יֵשׁ אֶחָד אֵין שְׁנֵי גַם בֵּין וְאֵחָ אֵין לוֹ : 8. יָשׁוּבוּ עַל  
 9. עֵקֶב : 10. אֶת-כָּל-זֶה רְאִיתִי :  
 (kōl)

## Exercise xiv.

Write in Hebrew, with short vowels:—

1. Bath. 2. Mah. 3. Reghel. 4. Gan. 5. Lechem. 6. Rabh.  
 7. Min. 8. Shelegh. 9. Deleth. 10. Pethach. 11. Qesher.  
 12. Zeh. 13. Raq. 14. Gam. 15. Kol. 16. Mesheq. 17. Qeren.  
 18. Peredh. 19. Neghedh. 20. Mechqor. 21. Yachadh.  
 22. Metheq. 23. Derekh. 24. Miqveh. 25. Methegh.  
 26. Na'al. 27. 'Ayin. 28. Pegha' (ע). 29. \$edeq. 30. \$ar.  
 31. Sheqel.

## LESSON VII.

## OF SHEVA SIMPLEX OR SIMPLE SHEVA.

21. The **final consonant** of a word is generally **unpointed**, e.g. דָּבָר. Every other consonant (not quiescent, Lesson X) must have either a vowel or a sign to indicate the absence of a vowel.

22. This sign, viz. —, is called **Sheva**; and is indicated in the following exercises by a small e above the line, e.g. דְּבַר *debhar*.

23. This Sheva signifies either (a) the **end** of a syllable, or (b) the **beginning** of a syllable. In the first case it is termed **Silent Sheva**, from the fact of its being inaudible; in the second case **Vocal Sheva**, from the fact of its being audible as a very short *e*.

Thus, אֶפְרַיִם is *'eph-ra-yim*, but רְאִיבֵן *R'e'u-bhen*.

24. It thus becomes important to determine when a Sheva is vocal and when silent. The answer to this question is involved in the doctrine of syllables (Lesson XI). The following rules may, however, be given for guidance.

**Sheva is vocal**, and therefore audible (as *ē*):—

(1) At the **beginning** of words, i.e. when it stands under the first consonant, as כֵּלִי *keli*.

(2) In the middle of words, when it stands under the **first consonant** of a **new syllable**. This occurs—

(a) After a **long vowel** not marked with any accent, as נִינְיָה *Ni-neveh*.

(b) After a perpendicular line standing to the left of a vowel, called **Methagh**, as אֲבִלָה *'a-blalah*.

(c) When the **preceding consonant has a Sheva**, as אֲשַׁקְלוֹן *'ash-qelon*.

(d) Under letters containing the dot called **Daghes** (Lessons III, IX), as דָּרְמוֹן *Dar-kemon*; קִטְלִי *qit-'eli*.



(e) After a so-called **slight vowel** (Lesson XV), as בְּדָבָר *bi-dh<sup>e</sup>bhar*.

(f) When **B<sup>e</sup>ghadhdh<sup>e</sup>phath** follows, unmarked by *Daghesb Lene*, as לְבָנִין *L<sup>e</sup>bha-non*; בְּדִגְתָּ *bi-d<sup>e</sup>ghath*.

25. **Sh<sup>e</sup>va is silent**, and only acts as **divider of syllables**:—

(a) When the vowel preceding is a short one, as אַחָב *'Ach-'abh*. **Except** when a *Methegh* (§§ 66, 67) stands to the left of that vowel, as in לִהְיוֹת *li-h<sup>e</sup>yoth*, or the short vowel preceding is a slight one.

(b) After an **accented long vowel**, as תִּקְחֶלְנָה.

(c) When two *Shevas* come together, the **first is silent**, and the **second vocal**, as סִפְרָם *siph-r<sup>e</sup>khem*.

(d) *Sheva* may in two cases stand at the **end** of a word, and then is always *quiescent*: (1) If the word ends in *Kaph*, as מֶלֶךְ *me-lekh*; (2) If the word ends in two unpointed consonants both take silent *Sheva*, as קִטְלָה *qa-talt*.

(e) *Sheva* is also silent *before* a *Daghesb*, i.e. when it stands under the consonant immediately preceding that having a dot in it, as מַעְבְּרוֹת *ma'-b<sup>e</sup>roth* (§ 49).

### Exercise xv (Reading).

1. לְאַסָּף : 2. נִשְׁמְדוּ בְּעֵין-דָּאָר : 3. אֶשְׁכַּחַךְ :  
l<sup>e</sup>'a-ṣaph 1. nish-m<sup>e</sup>dhu 2. bh<sup>e</sup>'en-do'r 3. 'esh-ka-chekh 'im

יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי : 4. בִּנְיָמִין זֶאֵב יִטְרַף :  
y<sup>e</sup>mi-ni tish-kach Y<sup>e</sup>ru-sha-laim 4. z<sup>e</sup>'ebh Bin-ya-min yit-raph

5. וְהִלְכוּ גוֹיִם לְאוֹרָךְ וּמַלְכִים לְנִגְהָ זֶרְחָךְ :  
l<sup>e</sup>'o-rekh gho-yim v<sup>e</sup>ha-l<sup>e</sup>khu 5. u-m<sup>e</sup>la-khim l<sup>e</sup>no-ghah zar-chekh

6. נַפְשִׁי יִשׁוּבָב יִנְחֲנִי בְּמַעְגְּלֵי-צֶדֶק לְמַעַן שְׁמוֹ :  
sh<sup>e</sup>mo l<sup>e</sup>ma-'an ṣ<sup>e</sup>deq bh<sup>e</sup>ma'-g<sup>e</sup>lei yan-che-ni y<sup>e</sup>sho-bhebh naph-shi 6.

7. הֵן עֲבָדִי אֶתְמַדְּבוּ בְּחִירִי רָצְתָה נַפְשִׁי :  
naph-shi ra-ṣ<sup>e</sup>thah b<sup>e</sup>chi-ri bo 'eth-mokh 'abh-di hen 7.

## Exercise xvi.

Write in English characters, indicating vocal Sheva by a small e above the line:—

1. בְּאֶרֶץ : 2. וְאַחֲרֵי : 3. חֲצִירֹן : 4. וּבְנֵי : 5. תִּלְמִי :  
 6. גִּשּׁוּר : 7. הֶרְבִּיעִי : 8. יִבְחָר : 9. רְאוּבֵן :  
 10. זִכָּר : 11. נְהַפְכָה : 12. מֵרְאָה : 13. יִרְדְּפוּנִי :  
 14. וְשִׁבְתִּי בְּבֵית־יְהוָה לְאַרְךָ יָמִים : 15. עֲזָרָה  
 16. נָר לְרִגְלֵי דְבָרְךָ : 17. כְּבוֹד  
 18. וּמִמְשָׁלֶתְךָ בְּכָל (bekhöl) דֹּר  
 19. לְגִזֹּר יַם־סוּף לְגִזְרִים (lighezārim) כִּי לְעוֹלָם  
 חֲסִדוֹ :

## LESSON VIII.

## OF SHEVA COMPOSITUM, OR COMPOUND SHEVA.

26. **Compound Sheva** is the name given to simple Sheva accompanied by one of the three short vowels, *Pathach* (ֿ); *Seghol* (ֿֿ); or *Qomets* (ֿֿֿ). Such compound is termed a **Chateph-vowel** (חֲטֵף = hasty).

27. The compound Sheva **takes the sound of its accompanying vowel**, made somewhat shorter in utterance. Hence the names in § 29. Like simple Sheva, it cannot with its consonant form a complete syllable, but can only *begin* one.

28. Compound Sheva is **chiefly found** under one of the four letters א, ה, ח, ע, which are those letters of the alphabet classed as **gutturals** (§ 58).

29. There are three forms of compound Sheva, named after the three accompanying vowels:—

(1) **Chateph-Pathach** (ֿֿ) sounded as very short *a*, as עֲמִישָׁא 'Amasa.

(2) **Chateph-Seghol** (ֿֿֿ) sounded as very short *e*, as אֵלִיָּאב 'Eliabh.

(3) **Chateph-Qomets** (ֿֿֿֿ) sounded as very short *o*, as חֻצִּי Chosfi.

30. In compound Sh<sup>e</sup>va both the vowel and the Sh<sup>e</sup>va stand under the same consonant, and are regarded as *one*, while a simple Sh<sup>e</sup>va must always stand *alone* under its consonant.

31. It should also be noted that **the sign**  $\text{ֿ}$  **accompanied by a Sh<sup>e</sup>va is always o short** (§ 55).

### Notes on Compound Sh<sup>e</sup>va.

A. The student will observe that the presence of a compound Sh<sup>e</sup>va generally affects the vowel-points immediately preceding in such a way as to make them become the same as that with which the Sh<sup>e</sup>va is compounded, as  $\text{הֶחֱלִי}$  *hech<sup>e</sup>li* (§ 65. c).

B. It should be carefully noted that the **compound Sh<sup>e</sup>va is essentially a Sh<sup>e</sup>va** conforming to the laws of simple Sh<sup>e</sup>va, and **not a full vowel**.

TABLE II. VOWELS.

CLASS.	LONG.	SHORT.	SIGN.	NAME.	EXAMPLES.
A	ā		$\text{ֿ}$	Qāmets	דָּבָר
		a	$\text{ֿ}$	Pathach	בַּל
E	ē ê		$\text{ֿ}$	Tsērê	בֵּין בֶּן
		e	$\text{ֿ}$	Sēghôl	מֶלֶךְ
I	ī î		$\text{ֿ}$	Long Chîreq	לֵן
		i	$\text{ֿ}$	Short Chîreq	הֶקְטִיל
O	ō ô		$\text{ֿ}$	Chôlem	טוֹב מִשָּׁה
		o	$\text{ֿ}$	Qāmets chatuph or Qōmets	קָטָלִי
U	ū û		$\text{ֿ}$	Shûreq	קָם or קוֹם
		u	$\text{ֿ}$	Qibbutz	יָקַח
Indistinct Vowels	Simple Sh <sup>e</sup> vas		$\text{ֿ}$	Sh <sup>e</sup> va	כָּלִי
		a	$\text{ֿ}$	Chateph-pathach	חֲמֹר
		e	$\text{ֿ}$	Chateph-seghol	אֲלֵהִים
		o	$\text{ֿ}$	Chateph-qomets	חֲלִי



## Exercise xvii (Reading).

In transliteration the compound Shevas are represented by a, e (Gk. ε), o above the line.

1. חֲנוּךְ :	2. הַהֲרָרִי :	3. אֱלִיפַל :	4. אֱלִיאֵל :
ch <sup>a</sup> nôkh 1.	hah <sup>a</sup> rārî 2.	'elîphāl 3.	'li'el 4.
5. אֶהְיֶה-קָדָר :	6. בִּימֵי שִׁמְגַר בֶּן-עֲנַת בִּימֵי יָעֵל :		
'oh <sup>e</sup> lē-qēdhār 5.	bimê Shamgar bimê 6.		
7. מִי־זֶה בָּא מֵאֲדָוִם :	8. יִבְחַר :		
mî-zeh 7.	yibhchar 8.		
9. אֱלֹהִים חֲדָשִׁים :	9. וְנַעֲמָן שַׂר-צָבָא מֶלֶךְ-אֲרָם הִיא :		
ch <sup>a</sup> dhāshîm 'elōhîm	hāyāh melek <sup>h</sup> -rām sar- <sup>s</sup> abhā veNa <sup>a</sup> mān 9.		
אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וְנָשָׂא פָנִים כִּי-בֹו :			
'ish gādhôl liph <sup>e</sup> nê 'adōnāy <sup>v</sup> pānîm ūn <sup>s</sup> ū' kî-bhō			
נָתַן יְהוָה תְּשׁוּעָה לְאֲרָם :			
YHWH nāthan t <sup>s</sup> hū'āh la <sup>a</sup> rām			

## Exercise xviii.

Write in English characters:—

1. נַחֲמוּ : 2. בַּעֲרָבָה : 3. הָלוֹא : 4. אֲשֶׁר : 5. יַעֲקֹב :  
6. אֲנִי : 7. חֲרָבִי : 8. בַּעֲמַל אֲנוֹשׁ אֵינִימוּ : 9. וְאֲנִי-  
בַּעַר וְלֹא אֲדָע : 10. תִּאֲנַף-בָּנוּ : 11. אֲמַת מֵאֲרָץ  
תִּצְמַח : 12. אֲדֹדָה אֲדָנִי אֱלֹהֵי בָכָל (bekhöl) לְבָבִי :  
13. יַעֲלֹז שְׂדֵי וְכָל- (khöl) אֲשֶׁר-בּוֹ : 14. מֹשֶׁה  
וְאֶהְרֹן בְּכֹהֲנָיו : 15. הֲלֹא אֱלֹהִים זִנְחָתָנוּ :  
16. אֱלֹהִים אֶל-דָּמִי לָךְ :

## LESSON IX.

## OF DAGHESH LENE AND FORTE.

32. *Daghesk* is a dot or point standing within a consonant, and, according to the change it occasions, is termed **Daghesk Lene** (weak Daghesk) or **Daghesk Forte** (strong Daghesk).

33. *Daghesk Lene* is found only in the six aspirates ב, ג, ד, ז, ט, ק (*b<sup>e</sup>ghadhk<sup>e</sup>phath*), and has the effect of **removing the aspiration** (§ 11 b). *Daghesk Forte* may occur in any consonant, **except the gutturals** א, ה, ו, ע, and the semi-guttural ר; its effect is to **double its consonant**. It is in fact a contraction: thus עמִי is written instead of עמי.

34. It will be seen by § 33 that doubt as to whether a Daghesk is *lene* or *forte* can only occur in the case of the six aspirates. The following rules will suffice to distinguish:—

- (a) The first consonant of a word cannot be doubled, and cannot therefore take Daghesk *forte* (exception in § 37. 3). Thus בֵּן is *bēn*.
- (b) Daghesk in an aspirate **immediately preceded by a vowel** is *forte*. Thus לִבִּי is *libbō*.
- (c) Daghesk in an aspirate **immediately preceded by a silent Sh'va** is *lene*. Thus מִשְׁפָּחָה is *mishpāṭ*.

35. *Daghesk Forte* in an aspirate is also *Daghesk Lene*, and hardens the consonant before doubling it, i. e. בּ is *bb*, not *bhbh*.

36. The student will have noticed that the aspirates sometimes have Daghesk Lene, sometimes not. The following are the rules which determine its presence or absence:—

i. **Daghesk Lene stands in a *b<sup>e</sup>ghadhk<sup>e</sup>phath* letter—**

- (a) At the **beginning of a sentence or division of a sentence**; also of words standing by themselves, as in vocabularies and lexicons.
- (b) After a **closed syllable** (i. e. a syllable ending in a sounded consonant), whether in the same or a previous word, e. g. הַר גְּבוּרָה *a high mountain* (for ה see

§ 60); כָּל־דָּבָר *every word*; הִקְדַּשְׁתָּ *thou hast sanctified*.

- (c) In the beghadhkephath letter at the end of a word which **terminates with a double-closed syllable**, e. g. קָטַלְתָּ *thou (fem.) hast killed*; כָּתַבְתָּ *thou (fem.) hast written*.

ii. On the contrary, these letters are written **without Daghes Lene** and are aspirated—

- (a) In the first letter of a word when the **preceding word ends with an open syllable** (i. e. a syllable ending in a vowel or silent consonant), it being remembered that ה (see § 60) and ע, although in ordinary pronunciation not audible, nevertheless always form a closed syllable, e. g. צָבָא גָדוֹל *a great army*; אֵלֶיךָ בָּאתִי *I have come to thee*; but שִׁמְעַת בָּנִים *a rumour about sons*; גְּבוּהַ גָּדוֹל *a great height*. But if the former of the two words is separated from the latter by a distinctive accent (see § 79) Daghes Lene may stand.

- (b) Generally **after a vowel or Sh<sup>e</sup>va vocal**, whether simple or composite, e. g. אָב *a father*; אֶכְתֹּב *I will write*; גְּבֹל *a limit*; יָפִי *beauty*; מַלְכֵי *kings*.

- (c) In the כ of the termination כֶּם and כֵּן, whether preceded by a closed or open syllable. See also § 24 e.

37. The following are the **principal cases of Daghes Forte**:—

(1) Where the same consonant *occurs twice* without an intervening vowel, e. g. נָתַנְנוּ *we have given*, for נָתַנְנוּ.

(2) Where a consonant is *assimilated* to the one following, e. g. יִתֵּן *he will give*, for יִתֵּן (Dag. lene); יִלְקַח for יִלְקַח. A good example is the definite article, perh. once הַל, now attenuated into the prefix הֵ, with Daghes in the first letter of the word to which it is prefixed: thus, *the gold* הַזֶּה. Both these cases may be called **Daghes Forte Compensative**.

(3) Where two words are *closely connected*, e. g. מַה־לָּךְ *what is it to thee?* מַה־זֶּה *what is this?* This is called **Daghes Forte Conjunctive**.



(4) Where a doubled letter is characteristic of the word's formation. Thus, from שָׁבַר *he has broken* comes שֶׁבַר *he has crushed*; from נָבַר *he has become strong* comes נְבוֹר *strong*.

### Daghesh Forte Characteristic.

38. But the reduplication is omitted, and **Daghesh Forte falls away** :—

(a) At the end of words, with exception of אֶת and נֶתַת.

(b) With י, e. g. הַיָּאֵר *the river*, for הֵיָאֵר; וַיְהִי *and he was*, for וִיהִי. (Exceptions are rare, e. g. הַיְּהוּדִים *the Jews*; הַיְּוֹנִים *the Greeks*; הַיְּעֵלִים *the wild goats*.) Also with some other letters when they are pointed with Sheva vocal, especially נ and ק.

(c) Always with the gutturals and ר.

### Exercise xix (Reading).

*Note*—In this and the following exercise say whether the Daghesh is *lene* or *forte*, and explain its presence (as well as the absence of Daghesh Lene in aspirates) by the foregoing rules.

- |   |                                   |              |                          |            |
|---|-----------------------------------|--------------|--------------------------|------------|
| 1. גִּבּוֹר :                             | 2. רַבַּת :                       | 3. אֶשָּׂא : | 4. הִנֵּה :              | 5. אֱלֹה : |
| gibbôr 1.                                 | rabbath 2.                        | 'essâ 3.     | hinnēh 4.                | 'elleh 5.  |
| 6. קוִיִּיתִי :                           | 7. עִמּוֹ :                       | 8. לִבִּי :  | 9. מִמִּזְרַח--שֶׁמֶשׁ : |            |
| qivvithî 6.                               | 'immô 7.                          | libbî 8.     | mimmizrach-shemesh 9.    |            |
| 10. הַגִּידוּ הַשָּׁמַיִם צִדְקוֹ :       | 11. מִקּוֹל אוֹיֵב מִפְּנֵי עֲקַת |              |                          |            |
| ḥidhqu hashshamayim higgidhû 10.          | miqqôl ôyēbh mipp'nei 'aqath 11.  |              |                          |            |
| 12. פְּתָאִים :                           | 13. תַּעֲתִי כֶּשֶׁה אֶבֶר :      | 14. פָּצוּ   |                          |            |
| pethā'im 12.                              | tā'ithî kh'esēh ābēr 13.          | pāšû 14.     |                          |            |
| 15. נִשְׁכַּחְתִּי כֶּמֶת מִלֵּב :        | 16. גַּל-עֵינִי                   |              |                          |            |
| nishkachtî kh'emēth millēbh gal-'ênai 15. | 16.                               |              |                          |            |
| 17. הִירְדֵּן לְאַחֹר :                   | 18. הִנֵּה יִשְׁכִּיל             |              |                          |            |
| hayYardēn le'āchôr 17.                    | hinnēh yaskil 18.                 |              |                          |            |
| 19. כֵּן יִזֶּה גּוֹיִם רַבִּים :         | 20. כָּלָנוּ                      |              |                          |            |
| v'nissâ yārûm 'abhdî 19.                  | kôllānû 20.                       |              |                          |            |
| כֶּצֶאן תַּעֲנֵנוּ :                      |                                   |              |                          |            |
| kaṣṣ'ôn ta'inû                            |                                   |              |                          |            |

## Exercise xx.

See note to Exercise xix.

1. בָּא : 2. הֵנָּה : 3. אָצֵק : 4. עֲבָדִי : 5. מִשְׁפָּט :  
 6. לַגּוֹיִם : 7. פִּשְׁתָּה : 8. הַשָּׁמַיִם : 9. וְאַתָּנָה :  
 10. מִשָּׂא דוֹמָה : 11. הַבּוֹק תְּבוּק הָאָרֶץ וְהַבּוֹז תְּבוּז  
 כִּי יִהְיֶה דְבָר אֶת הַדָּבָר הַזֶּה : 12. בִּשְׂרִיר לֹא יִשְׁתּוּ-  
 יַיִן : 13. כִּי-אֲרָבוֹת מְפֹרוֹם נִפְתְּחוּ : 14. אֲמַרְתִּי  
 הִנְנִי הִנְנִי אֶל-גּוֹי לֹא-קָרָא בְּשִׁמִּי : 15. פִּרְשֵׁתִי יָדִי  
 כָּל- (köl) הַיּוֹם אֶל-עַם סוּרִיר : 16. כִּי הוּא אָמַר  
 וַיְהִי הוּא צִוָּה וַיַּעֲמֹד : 17. מִשְׁפָּטִים הָבִיט יְהוָה :  
 18. קָשֶׁת גְּבָרִים חֲתִים : 19. הֵנָּה קָטַן נִתְחַיֵּד בַּגּוֹיִם  
 בְּזוּי אֶתָּה מְאֹד :

## LESSON X.

## OF THE QUIESCENT LETTERS.

39. The four letters א, ה, ו, י are often termed **Quiescent** or **Silent**, from the fact that they may be inaudible from being absorbed (quiescing) in the preceding vowel.

40. At the **beginning** of a syllable they are **consonants** with full consonantal force, e. g. הָר *hār* ; וָגַם *v'gham* ; יוֹם *yôm* ; אֹר *'ôr* (א is no less a consonant because we have no English equivalent for its sound).

41. After vowels they may lose their consonantal force, being sometimes termed **semi-vowels**. Thus:—

א may be silent after any vowel sound.

ה final is silent (but see § 60); the vowel in which it most frequently quiesces is ā.

ו quiesces only in ō and ū, not in a, e, or i.

י quiesces only in i and e, not in a, o, and u. E. g. בָּא *bā*,  
 לֹא *lō*, מָה *mah*, מֶה *meh*, מָה *māh*, טוֹב *tôbh*, לִי *lî*, מִי *mê*.

42. After a, e, or i, ם is a consonant, e. g. םוּ, םי. The combination םי־ is pronounced āv, as םי־סוּ his horses.

43. The letter ם combines with a preceding a, o, or u, to form a diphthong. Thus, םוּסוּסוּ *sūsû*, םוּי *gô*, םלוי *galûy*. (Some, however, maintain that in this case the ם is a consonant pronounced with a slight y sound after the vowel.)

### Exercise xxi (Reading).

א when not quiescent is marked by the spiritus lenis '.

1. יָאָר : 2. יְהוּדָה : 3. יוֹם : 4. מִדְיָנִי : 5. אֹר :

yē'ôr 1. Y'hûdhâ 2. yôm 3. Midhyānî 4. 'ôr 5.

6. בְּרֵאשִׁית בָּרָא : 7. וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים :

bārâ 6. b'rēshith 6. hammal'ākhîm sh'ênê vayyābhō'û 7.

8. פֶּן־תִּסָּפֶה בְּעֵינֵי הָעִיר : 9. קָפָאוּ :

bā'erebh 8. S'dhômâ 8. kāph'o'û 9. hā'ir 9. ba'avôn pen-tissāphe 8.

10. יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד : 11. תְּהִמָּת בַּלְבָּיִם :

vā'edh 10. l'olām yimlōkh YHVH 10. b'lebh-yām th'hōmōth 11.

12. בָּאוּ מַלְכִים נִלְחָמוּ : 13. מִים שָׂאֵל חָלָב נָתַן בְּסֶפֶל אֲדִירִים :

g'dhōlîm 12. R'ûbhên biph'laggōth 12. nilchāmû m'lākhîm bā'û 11.

13. מִים שָׂאֵל חָלָב נָתַן בְּסֶפֶל אֲדִירִים :

'addirim 13. b'sēphel nāthānâ chālābh shā'al mayim 13. chiq'qê-lēbh

הַקְרִיבָה חֶמְאָה :

chem'â hikribhâ

### Exercise xxii.

1. אֶלֶף : 2. וְהָיָה : 3. מִי : 4. לָכוּ : 5. בָּא :

6. אִפּוּא : 7. וְאַמְרַתָּ בַּיּוֹם הַהוּא אֹדְדָה יְהוָה כִּי

אֲנִי בִי : 8. מִשָּׂא דוֹמָה אֵלַי קָרָא מִשְׁעִיר שֹׁמֵר

מִה־מְלִילָה שֹׁמֵר מִה־מְלִיל : 9. כִּי כֹה אָמַר אֲדֹנָי

אֵלַי : 10. נָחֵמוּ נַחֲמוּ עָמִי יֹאמַר אֱלֹהֵיכֶם : 11. אֹרֹ



מֵרוֹז אָמַר מֵלֶאֱיָהוּהָ : 12. כָּל- (köl) הַגּוֹיִם כָּאֵין  
נִגְדּוּ : 13. כָּל- (köl) גֵּיא יִנְשָׂא :

## LESSON XI.

### OF SYLLABLES.

44. For the correct reading of Hebrew, and also for the understanding of the various vowel-changes which occur in the inflexion of nouns and verbs, it is of extreme importance to master the **principles of the Hebrew syllable**.

45. The Hebrew syllable may consist of—

(1) **A consonant + a vowel**, e. g. מָ *mā*, מִי *mî*, מֶח *mēh*  
(§ 41).

(2) **Two consonants + a vowel**, e. g. פֶּרִי *perî*.

(3) **A consonant + a vowel + a consonant**, e. g. לֶב *lēbh*,  
מִשְׁפָּט *mish-pāt*.

(4) **Two consonants + a vowel + a consonant**, e. g.  
קֶטֶל *qetōl*, קֶטֶל־תֵּם *qetāl-tem*.

(5) **A consonant + a vowel + two consonants**, final  
only, יֵשֵׁת *yēsht*.

46. From this it will be seen that—

(1) **Every syllable must begin with a consonant**<sup>1</sup>.

(2) **The close of a syllable may be either a vowel or a consonant.**

47. Syllables are divided, according to § 46. 2, into—

(1) **Open syllables**, or those ending in a vowel (*or silent consonant*, § 39).

(2) **Shut syllables**, or those ending in a vocal consonant.

48. (1) The **vowel** of an **open** syllable is generally **long**; it may be short if the syllable is accented (§ 77).

(2) The **vowel** of a **shut** syllable is generally **short**; it may be long if the syllable is accented.

<sup>1</sup> A single exception is the vowel י, which in certain cases is prefixed to words instead of י (and). See § 72.

(3) The **vowel** of a **shut unaccented syllable must be short.**

49. **Sh<sup>e</sup>va** (simple or compound) is not strong enough to stand as the vowel of a syllable, whether open or shut.

50. *Sh<sup>e</sup>va vocal* is placed under the first of two consonants which begin a syllable, § 45. 2, 4, 6.

*Sh<sup>e</sup>va silent* is placed under the consonant which ends a shut syllable (unless this is the final consonant of the word, § 22), § 45. 3, 4.

*Sh<sup>e</sup>va silent* is placed under each of the two consonants which end a (final) shut syllable, § 45. 5, 6; cf. § 25. d. 2.

51. *Methegh* (ֿ) is described § 66. Where it occurs in the following exercise it marks *the end of a syllable*, 'bridling' its vowel back from the following consonant.

### Exercise xxiii (Reading).

The accented syllable where necessary is marked by ˘.

1. נָא : 2. נַחֲמוּ : 3. יֹאמַר : 4. דַּבְּרוּ : 5. בַּמִּדְבָּר :

nâ 1. na-chamû 2. yô-mar 3. dab-b'rû 4. bam-midh-bâr 5.

6. יִבֶּשׁ : 7. כָּל־הַגּוֹיִם : 8. הַפֶּסֶל נֶסַךְ חָרָשׁ :

yâ-bhêsh 6. kol-hag-gô-yîm 7. chā-rāsh nā-ṣakh hap-pe-ṣel 8.

וַיִּצְרֶף בִּזְהָב יִרְקָעָנוּ : 9. לָמָּה תֹאמַר יַעֲקֹב :

və'ṣō-rēph baz-zāhābh y'raq-q'ēn-nû 9. Yā'āqōbh tō-mar lām-mā 9.

וַיִּתְּדֵבֶר יִשְׂרָאֵל נִסְתָּרָה דְרָכֵי מִיְהוָה וּמַאֲלָהִי

Yis-rā'el nis-tērâ dhar-ki mē-YHVH ū-mē-'ēlō-hai ū-th<sup>e</sup>dhab-bēr

מִשְׁפָּטִי יַעֲבֹר : 10. נִפְשִׁי בְכַפִּי תִמְיד וְתוֹרַתְךָ

ya-'abhôr mish-pa-ṭî 10. vethô-rā-th<sup>e</sup>khā thā-midh bh<sup>e</sup>khap-pî naph-shî 10.

לֹא שָׁכַחְתִּי :

shā-kach-tî lô

### Exercise xxiv.

Write the words in English characters, dividing into syllables by hyphens.

1. יוֹם : 2. הַגְּדוֹל : 3. הֵם : 4. בְּאֶרֶץ : 5. לְלִמְד :

6. אַתְּכֶם : 7. וּמִשְׁפָּטִים : 8. שְׁמַע יִשְׂרָאֵל אֱתָה עֵבֶר  
 הַיּוֹם אֶת-הַיָּרְדֵּן לָבֹא לָרֶשֶׁת גּוֹיִם גְּדֻלִּים מִמֶּךָ :  
 9. זָכַר יָמוֹת עוֹלָם בֵּינוֹ שָׁנוֹת דֶּרֶךְ-דָּר : 10. כִּי לֹא  
 דָּבָר יֶקֶד הוּא מִכֶּם כִּי הוּא חַיִּיכֶם : 11. וַיַּעַל מֹשֶׁה  
 מִעֲרֶבֶת מוֹאָב אֶל-הָר נָבוֹ רֹאשׁ הַפְּסֻגָּה :

## LESSON XII.

### OF DISTINGUISHING QAMETS AND QOMETS (QAMETS-CHATUPH).

52. As there is only one sign ( $\text{—}$ ) for both Qamets and Qomets, the student must master thoroughly the following **rules for recognising Qomets**.

53. In a **shut syllable which is unaccented** (§ 48. 3) the sign  $\text{—}$  is **Qomets** (*o* short).

There are four cases of such syllables:—

- (1) When a simple Sheva Quiescent follows the  $\text{—}$ , as in יִקְטֹן *Joktan*, where the first  $\text{—}$  is *o* according to this rule (and 55), and the second *a* on account of the accent.
- (2) When Daghesh Forte follows, as רָנִי *ronnu*.
- (3) When the syllable is final, i. e. at the end of a word, as וַיָּהֹם *vay-yā-hom*.

54. In the last two examples the student should find no difficulty in identifying  $\text{—}$  as Qomets; for רָנִי could not be *rān-nû* (§ 48. 3), nor וַיָּהֹם *vay-yā-hām*, for the same reason. In both cases we should break the rule by reading a long vowel (Qamets) in a shut *unaccented* syllable.

55. Qomets is most frequent in words of the form יִקְטֹן, i. e. where we have the sign  $\text{—}$  followed immediately by Sheva. How are we to know this  $\text{—}$  is Qomets? The word could be read in three ways: (1) *yāq-tān*, (2) *yā-q<sup>e</sup>tān*, (3) *yoq-tān*. We avoid (1) by the same rule as in § 54, but (2) breaks none of the rules of the syllable, and the student must refer to the following Note.



*Note*—If the sign  $\text{—}$  followed by  $\text{—}$  is Qamets ( $\bar{a}$ ), it is invariably accompanied by methegh (§ 66). If there is no methegh, it is Qomets ( $\bar{o}$ ). Thus we distinguish, e. g. קָטְלָה  $q\bar{a}$ -lā and קֹטְלָה  $q\bar{o}$ -lā.

56. The sign  $\text{—}$  is  $\bar{o}$  in an **open syllable** only in the three following cases:—

(1) When Chateph-Qomets follows (Lesson VIII, Note A), as צְהַרִים  $\$oh^o rayim$ .

(2) When another Qomets follows, as אֹהֶלְךָ  $'oholkha$ .

(3) In the two words קֹדָשִׁים  $qodashim$  and שֹׂרָשִׁים  $shorashim$ .

### Exercise xxv (Reading).

The references are sufficient to enable the student to distinguish between Qamets and Qomets.

1. גְּלִיתִּי : 2. בֵּיתִי נֶפֶשׁ : 3. בְּצֹרָה : 4. וַיֵּצֵא מֵעַם פָּרְעֹה :  
§ 55. §§ 34 b, 54. § 55.

בְּחָרִי אָף : 5. לְהִקְשִׁיב לַחֲכָמָה אֲזֻנָּה : 6. הַעֲזֹבִים :  
§ 56. § 55. § 55.

אֲרָחוֹת יִשְׂרָאֵל : 7. אִם עֲוֹנוֹת תִּשְׁמְרֶינָה מִי יַעֲמִיד :  
§ 55. § 53. 3.

8. חֲקֹרְנִי אֵל וְדַע לִבִּי : 9. וְזֹאת נִחַמְתִּי בְּעֵינַי :  
§ 55. § 55.

10. כָּל-מִצְוֹתֶיךָ אֲמוּנָה שֶׁקֶר רָדַפְנוּ עֵינֵינוּ :  
§ 53. 3. § 55.

### Exercise xxvi.

1. כָּל- : 2. חֲרָפָה : 3. אֲרָפָה : 4. מִרְדֵּכִי : 5. וַיָּקָם :  
6. חָק- : 7. בְּצִהָרִים : 8. סִלְעָם : 9. יֵצֵא אָדָם לַפְּעָלוֹ :  
10. אֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה בְּהַר סִינַי בְּיוֹם צִוּתוֹ  
אֶת-בְּנֵי יִשְׂרָאֵל לְהִקְרִיב אֶת-קָרְבָּנֵיהֶם לַיהוָה בְּמִדְבַּר  
סִינַי : 11. לֹא תַעֲבֹדֵם : 12. וַיִּרְגְּנוּ בְּאֶהֱלֵיהֶם :

## LESSON XIII.

OF FURTIVE PATHACH, MAPPIQ, RAPHĒ, AND THE  
DIVISION OF LETTERS ACCORDING TO THE  
ORGANS OF SPEECH.

57. As in other languages, so the letters of the Hebrew alphabet are classed according to the organs of speech by means of which they are sounded. Grammarians usually enumerate five classes: *Gutturals*, *Labials*, *Palatals*, *Linguals*, and *Dentals*.

58. The *Gutturals* are—א, ה, ח, ע, and ר (not strictly a guttural, but often treated as such).

The *Labials* are—ב, ו, מ, פ.

The *Palatals* are—ג, י, כ, ק.

The *Linguals* are—ד, ט, ל, נ, ת.

The *Dentals* or *Sibilants* are—ז, ס, צ, ש.

59. It has been seen that the Gutturals never admit of Daghes, and that they take a compound Sheva instead of simple Sheva vocal (Lessons IX. 33; VIII. 28). Their peculiarities are stated in convenient form in Lesson XIV.

60. ה, when standing alone at the end of a word, is Quiescent (§ 41). But when ה at the close of a word should be audible, there is found in it a dot resembling Daghes (הֿ). This is termed **Mappiq**, and serves the double purpose of strengthening the sound of the letter, and in some instances of distinguishing words of the same form.

Thus, while אֶרֶץ 'ār-šā would mean *to earth*, אֶרֶץֿ 'ār-šāh would signify *her land*.

61. **Raphē** is a small line above a letter, marking the absence of Daghes or Mappiq. It is very seldom used in modern editions of the Bible, but is inserted in Dr. Ginsburg's (1894).

62. **Furtive Pathach** is a Pathach found under one of the three Gutturals א (with Mappiq), ה, or ע **at the end of a word and after a long vowel**. It is pronounced *before* the consonant under which it stands, has a weak or stealthy sound (hence its name), and does not form a separate syllable.

Thus, גִּבּוֹהַּ ga-bhoāh, רוּחַ ruāch, רֵעַ rēā' (Lesson II, Note C).

63. The long vowel-sound preceding Furtive Pathach may be **any one except *a***.

64. When in the process of inflexion a word is lengthened by adding another syllable, Furtive Pathach disappears. Thus, רֵיחַ *rêach*, with the added syllable ך, becomes רֵיחִי *rêchi*.

### Exercise xxvii (Reading).

1. הָהָ : 2. גְּבֵהָ : 3. רוּחַ : 4. אֶפְרוּחַ : 5. מַלְקוּחַ :  
 hāh 1. gōbhāh 2. rūach 3. 'ēphrōach 4. malqōach 5.
6. וַיִּבֶן שָׁם מִזְבֵּחַ : 7. וְאֶת־דָּמָהּ : 8. כִּי רוּחַ יְהוָה :  
 vāyibhēn shām mīzbēach 7. v'eth-dāmāh 8. YHVH rūach kī
9. וַיִּגְנֶה אֲשֶׁר־מַיִם אֵין לָהּ : 10. עַל־הָר־  
 vāyigānēh 'asher-māyim 'ēn lāh 10. 'al-har-  
 blō nāsh'bhāh
- גְּבֵהָ עָלֵי - לָךְ מִבְּשֶׁרֶת צִיּוֹן הָרִימִי בְּכַח קוֹלְךָ  
 gōbhāh 'alī - lākh mēbhassereth ṣiyyon mēbhassereth lākh 'alī gābhōah  
 qōlēkh bhakkōach hārīmī ṣiyyon mēbhassereth lākh 'alī gābhōah
- מִבְּשֶׁרֶת יְרוּשָׁלַם הָרִימִי אֶל־תִּירָאִי אִמְרִי לְעָרִי  
 mēbhassereth Yērūshālāim hārīmī 'al-tī-rā-'i 'im'ri l'ārē  
 mēbhassereth
- יְהוּדָה הִנֵּה אֱלֹהֵיכֶם :  
 Yehūdāh hinnēh Y'ēhūdāh

### Exercise xxviii.

1. אֹתָהּ : 2. בָּהָ : 3. הוֹכִיחַ : 4. גְּבֵהָ : 5. לָהּ :  
 ōtāh 2. bāh 3. hōkīach 4. gōbhāh 5. lāh
6. קָדַחַ : 7. רוּחַ אֲדָנִי : 8. וְנַח מַצָּא חֵן בְּעֵינַי  
 qādāch 7. rūach 'ādānī 8. v'nach māṣā chēn b'ēināy
9. וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם :  
 vāyāmer Yehōvāh lō' yāḏōn rūachī bā'ādām l'ōlām
10. עָשִׂי־לָהּ חֶטּוֹב בְּעֵינֶיךָ : 11. לֹא יִשְׁמִיעַ בַּחוּץ  
 'āśī-lāh ḥēṭṭov b'ēinēkh 11. lō' yishmī'ac bāḥūṣ
- קוֹלוֹ : 12. וְהוּא עִם־בָּזוּז וְשִׁסּוּי הִפִּיחַ : 13. גַּם רָעַב  
 qōlō 12. v'hō'ā 'em-bāzūz v'shissūy hīpīach 13. gam rā'ac
- וְאֵין כַּח לֹא שָׁתָה מַיִם וַיַּעַף : 14. כִּי־נָחַם יְהוָה צִיּוֹן  
 v'ā'īn kaḥ lō' shāṭāh māyim v'yā'af 14. kī-nāḥam Yehōvāh ṣiyyon
- נָחַם כָּל־חֲרִיב־תִּיהָ וַיֵּשֶׁם מִדְּבָרָהּ כִּיעָדוֹן וְעִרְבָתָהּ כָּגֹן  
 nāḥam kaḥl-ḥarīb-tīhā v'yēshēm mēdḇārāh kī'ēḏōn v'ērībāṭāh kāgōn
- יְהוָה שָׁשׂוֹן וְשִׂמְחָה וּמַצָּא בָּהּ תוֹדָה וְקוֹל זִמְרָה :  
 Yehōvāh shāṣōn v'simḥāh v'māṣā bāh tōḏāh v'qōl zimrāh
15. מִלִּפְנֵי אֲדוֹן חוֹלִי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב :



## LESSON XIV.

## PECULIARITIES OF THE GUTTURALS.

65. The **characteristic weakness** of the gutturals gives rise to **certain peculiarities**, which may be thus enumerated:—

(a) The gutturals and **ר** **cannot be doubled** by daghesh forte. Where doubling would be required by the ordinary rule, the preceding vowel is lengthened by way of compensation—*ă* into *ā*, *ĭ* into *ē*, *ŭ* into *ō*. Thus, **יִקְטֹל** *he will kill*, but **יִפְאֵר** *he will adorn*; **קָטַל** *he has killed*, but **פָּאֵר** *he has adorned*; **הִבֵּן** *the son*, but **הָעֵץ** *the tree*.

(b) The gutturals instead of simple Sheva vocal (sometimes also instead of Sheva silent) **take a compound Sheva**.

(c) A guttural with a compound Sheva **changes a preceding simple Sheva vocal into the short vowel of its own compound Sheva**. Thus, **בִּפְאֵר** becomes **בִּפְאֵר**.

(d) A final guttural (not **א**) preceded by any long vowel except *ā* has its sound helped by **Furtive Pathach** (§ 62).

(e) The gutturals have a decided **preference for the A vowels**.

## LESSON XV.

## OF METHEGH, MAQQEPH, AND SLIGHT VOWELS.

66. **Methegh** (bridle) is a short perpendicular line often found to the *left* of a vowel-point. Its office is to mark that with it a syllable ends, and that accordingly the vowel with which it stands must be pronounced with a slight emphasis or check.

67. The **usual place** of methegh is on the **syllable next but one before the tone**, provided that syllable is an *open* one, e. g. **הָאֶחָד**, **מִתְּשַׁלֵּל**, **אֶנְכִּי**.

68. Methegh is also found—

(1) **Before a vocal Sh<sup>e</sup>va** in the middle of a word (and thus helps to distinguish Qamets from Qomets, § 55), as **דָּרִיֵּשׁ** *Da-r<sup>e</sup>yavesh*.

(2) With every **vowel** which is **followed by compound Sheva**, as מֵאִשֶּׁר, הִתְנַעַרְי, מֵאִשֶּׁר.

69. **Maqqeph** (binder) is a short cross-line connecting two or more words in such a manner that they are really considered one, and have **only one accent** (which is on the last word), as עַל-כֹּל-גּוֹיִם 'al-kol-goyim.

70. Although two letters pointed with Sheva may stand together (1) if both are *silent*, as at the *end* of a word (§ 50), or (2) if one is silent and one vocal, e. g. תִּפְּחֶדֶד *tiph-qdu*; **this is not permissible if both are vocal**, whether simple or compound. Therefore, when, e. g., a Prefix (such as לֵ, to; כֵ, *k<sup>e</sup>*, as; בֵ, *b<sup>e</sup>*, in, etc.) is joined to a word whose first consonant should be pointed with vocal Sheva, **the first Sheva—that of the Prefix—is changed into a short vowel**, generally *i*. Such a vowel, taking the place of Sheva, is termed a **Slight vowel**. Thus, לִפְנֵי is *liph<sup>e</sup>ne* (for לִפְנֵי), כִּדְבָרֶךָ *kidh<sup>e</sup>bharecha*.

*Obs.*—If the initial Sheva is compound, the Slight vowel of the prefix is generally the vowel of the compound Sheva.

71. A Slight vowel forms what is termed a half open syllable, and the following Sheva is vocal, which by § 36. 2. *b* will not take *Daghesh Lene* after it.

72. The Prefix וֵ, *v<sup>e</sup>*, and, forms an exception to § 71, becoming וּ *u* before a word beginning with vocal simple Sheva (or one of the Labials). Thus, *and a vessel* וְכֵל, not וְכֵל; *and a son* וְבֵן, not וְבֵן.

73. But if the Prefix be a guttural, the Slight vowel substituted for Sheva must be Seghol, and not Chireq, as אֵשֶׁמֶר.

74. If the first consonant of the word itself be one of the three gutturals א, ה, ח, the Slight vowel must be Pathach, as יְחִמֵּל. In these cases the — is silent.

75. If the word begins with יְ, with a Prefix pointed with Sheva standing before it, both the Shevas are omitted, and the י quiesces in long Chireq, as יְיִהוּדָה *vI-hudhah* instead of *v<sup>e</sup>-Jehudhah*.

## Exercise xxix.

1. וַיְהִי-עָרֵב וַיְהִי-בֹקֶר יוֹם אֶחָד: 2. וַיְהִי פָקֶד  
 אֶת-שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:  
 3. וַהֲלֹכוּ גוֹיִם רַבִּים וְאָמְרוּ לָכֹו וַנַּעֲלָה אֶל-הַר-יְהוָה  
 וְאֶל-בֵּית אֱלֹהֵי יַעֲקֹב: 4. גַּם כִּי-אֵלֶךְ בְּגִיא צִלְמוֹת  
 לֹא-אִירָא רָע כִּי-אַתָּה עִמָּדִי: 5. כִּי-הוּא עַל-יָמִים  
 יִסְדָּה וְעַל-נְהָרוֹת יִכּוֹנְנָה: 6. לֹא יִשְׁבְּתִי עִם-מִתִּי-  
 שׁוּא וְעַם נַעֲלָמִים לֹא אָבוּא:

## LESSON XVI.

## OF THE ACCENTS: DISTINCTIVES.

76. We find in the Hebrew Bible, together with the vowel-points, many marks both above and below words, which (in many cases) do not materially affect their meaning or pronunciation. These are termed **Accents**, one of which at least stands on every word. They principally serve two purposes: (a) To show which syllable is to be emphasised or dwelt upon; i. e. they mark the **tone-syllable**; (b) To point out the **connection or disconnection** between the different words of a sentence.

77. The syllables accented in Hebrew are always (1) either the ultimate (most frequently), or (2) the penultimate. Should an accent be found on the antepenultimate, it may only serve as a Methegh (§ 67).

A word having the ultimate accented is termed *milra* (Chaldee,—‘from underneath’); one having the penultimate accented, *milel* (Chaldee,—‘from above’).

78. Of the two offices performed by the Accents, the second (which may be compared to that of our punctuation signs) is the more important, since through it we have a guide to the meaning of sentences otherwise obscure, or liable to misinterpretation.



79. The Accents, as signs of punctuation, are divided into two great classes: **Distinctives**, called by grammarians *Domini* (masters), marking separation or disconnection between words (as our full-stop, colon, semi-colon, and comma); and **Conjunctives**, called *Servi* (slaves), which bind words together.

80. For a complete scheme of the Accents the student is referred to larger works on Hebrew Grammar. For the present he may confine his attention to a few of the chief Distinctives, postponing to a much more advanced stage the study of those infinite subtleties of connection and disconnection of words which the ingenuity of Jewish grammarians has discerned and embodied in a most elaborate accentual system.

81. The six chief Distinctives, given in order of their separating force, are *Šillûq*, *Athnâch*, *Ṣ̌ghôltâ*, *Zāqêph-qātôn*, *Zāqêph-gādhôl*, and *Tiphchâ*. These are explained in the following sections. A seventh Distinctive of less importance, *Rêbhîa'* (רְבִיעַ), may be mentioned, because consisting in a mere dot above the line (—) it is liable to be confounded with the vowel *Cholem*. It mostly stands, however, where it would be impossible to sound an *o*, as in the first syllable of the word שְׁמֵרַת.

82. **Šilluq**, — (סְלִיָק *cessation*), is a perpendicular mark like *Methegh*, on the tone-syllable of the last word in every verse of the Hebrew Bible, and thus serves to separate verse from verse. The word is followed by *Šôph-pāšûq*, : (סוֹף פָּסוּק *end of a verse*), as in Gen. i. 1, : וְהָאָרֶץ *and the earth*.

The distinction between *Šilluq* and *Methegh* is plain: the former occurs only in the last word of a verse, and the latter can never be on a tone-syllable.

83. **Athnach**, — (אַתְנַח *respiration*), stands in general on the tone-syllable of a word near the middle of a verse, and serves to divide each verse into two main clauses.

לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יִהְיֶה-גִּוְרִיק: Ps. ii. 1.

*Why raged (the) nations (Athnach)? and-peoples meditated-vanity (Šilluq)?*

84. **Segholta**, שְׁׁ (סְגוֹלְתָא *cluster of grapes*), like Seghol inverted and above the line, serves to subdivide the clause before Athnach. It occurs mostly in the longer verses, and is regarded by some as of equal power with Athnach, with which it combines to divide the verse into three main clauses. This accent is termed a **postpositive**, i. e. it can only stand on the final letter of a word, and does not therefore necessarily mark the *tone-syllable*.

1 Kings xiii. 18. *And he said unto him, I also am a prophet as-thou-art* (שְׁׁמוֹדִי Segholta); *and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water* (Athnach). *But he lied unto him* (Silluq). See also Gen. i. 7.

85. **Zaqeph-qaton**, זָקֶף קָטוֹן (*little upright*), like a sheva, but above the line, is a slight pause, equivalent to a comma, and subordinate to Athnach. It serves to further subdivide a clause between Athnach and Silluq, or Athnach and the beginning of the verse, or Athnach and Segholta. See Isa. xliii. 1:

וַעֲתָה כֹּה-אָמַר יְהוָה בְּרֵאשִׁי יַעֲקֹב וַיִּצְרֶךְ יִשְׂרָאֵל  
אֶל-תִּירָא כִּי גִאֲלִיתִיךָ קִרְאתִי בְשֵׁמִי לִי-אָתָּה:

*And-now thus-saith Jehovah thy-creator o-Jacob* (Zaqeph-qaton), *and thy-former o-Israel* (Athnach), *thou-shalt-not-fear, for I-have-redeemed thee* (Zaqeph-qaton), *I-have-called by-thy-name, mine thou (art)* (Silluq).

*Note*—The three above-mentioned accents will be inserted where necessary in the following exercises. A sign of the tone-syllable (־ or ֿ) will occasionally be used; but this is only a grammatical mark, not a Hebrew accent properly so called. Thus מֶלֶךְ *king*, לָמַדְתִּי *I learned*. When not otherwise specified it must be understood that the tone is *on the last syllable of the word*.

86. **Zaqeph-gadhol**, זָקֶף גָּדוֹל (*great upright*), used for Zaqeph-qaton where no conjunctive accent precedes. Where both Zaqeph's occur in the same clause, that which comes first is the stronger distinctive, e. g. 1 Kings xvii. 17:

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָלָה בֶן-הָאִשָּׁה בַּעֲלֵת  
הַבֵּית:

*And-it-was after the-things these (Zaqeph-qaton) fell-sick (Zaqeph-gadhol) the-son-of-the-woman the-mistress-of the-house (Athnach).*

See also Isa. xl. 3 for an interesting instance, in which the accent determines the traditional interpretation of a doubtful passage :

קוֹל קוֹרֵא בַּמִּדְבָּר פָּנֵי דֶרֶךְ יְהוָה :

*The-voice-of one-that-crieth; In-the-wilderness prepare-ye the-way-of Jehovah.* As the greater pause is on the word with *Zaqeph-qaton*, viz. *one-that-crieth*, we must not read (with A. V. and LXX) *one-that-crieth in-the-wilderness: Prepare ye*, etc.

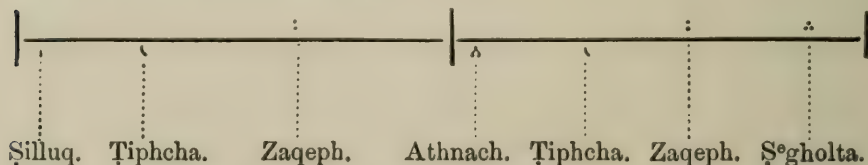
87. **Tiphcha**, — (טִפְחָה *a handbreadth*), always precedes Athnach and Šilluq, as Gen. i. 1 :

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :

*In-the-beginning (Tiphcha) created God (Athnach) the heavens (Tiphcha) and the earth (Šilluq).*

88. The word which has one of the greater Distinctive accents (especially *Šilluq* and *Athnach*) is said to be **in pause**, and the vowel of the tone-syllable, if short, is often lengthened, as Gen. i. 2, הַמַּיִם for הַמֵּיִם (ver. 7). Sometimes a word in pause retracts the accent from the ultima to the penultima. A sheva before a final tone-syllable is often in pause changed to a full vowel, and takes the accent.

89. It will now be seen in general how the accents break up a verse into clauses and sub-clauses. Confining our illustration to the accents here given, we may exhibit their position in the verse by the following diagram :



An actual example conforming to this model occurs in ver. 4 of the following Exercise.



## Exercise xxx.

Point out the chief Distinctives and Methegh in the following passage. Other accents may be disregarded. But see p. 164.

GENESIS xliv. 1-8.

1. וַיֵּצֵא אֶת-אֲשֶׁר עַל-בֵּיתוֹ לֵאמֹר מַלֵּא אֶת-אֲמִתְּחַת  
הָאֲנָשִׁים אֲכַל כֶּאֱשֶׁר יוּכְלֹן שֵׂאֵת וְשִׁים כֶּסֶף-אִישׁ בְּפִי  
אֲמִתְּחָתוֹ: 2. וְאֶת-גְּבִיעִי גְבִיעַ הַכֶּסֶף תְּשִׁים בְּפִי  
אֲמִתְּחַת הַקֶּטָן וְאֵת כֶּסֶף שַׁבְּרוֹ וַיַּעַשׂ כְּדַבַּר יוֹסֵף אֲשֶׁר  
דִּבֶּר: 3. הַבֶּקֶר אֹר וְהָאֲנָשִׁים שְׁלָחוּ הֵמָּה וַחֲמִרֵיהֶם:  
4. הֵם יֵצְאוּ אֶת-הָעִיר לֹא הִרְחִיקוּ וַיּוֹסֶף אֹמֵר לְאֲשֶׁר  
עַל-בֵּיתוֹ קוּם רִדָּף אַחֲרֵי הָאֲנָשִׁים וְהִשְׁגָּתָם וְאָמַרְתָּ  
אֲלֵהֶם לָמָּה שַׁלַּמְתֶּם רָעָה תַּחַת טוֹבָה: 5. הֲלוֹא זֶה  
אֲשֶׁר יִשְׁתָּה אֲדֹנִי בֹו וְהוּא נָחַשׁ יִנְחָשׁ בֹּו הִרְעַתָּם אֲשֶׁר  
עָשִׂיתָם: 6. וַיִּשְׁגֹּם וַיְדַבֵּר אֲלֵהֶם אֶת-הַדְּבָרִים הָאֵלֶּה:  
7. וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנִי בַּדְּבָרִים הָאֵלֶּה  
חֲלִילָה לָעֶבְדִּיךָ מַעֲשׂוֹת כְּדַבֵּר הַזֶּה: 8. הֵן כֶּסֶף אֲשֶׁר  
מָצְאוּ בְּפִי אֲמִתְּחָתֵינוּ הִשְׁכִּיבְנוּ אֵלָיֶךָ מֵאֶרֶץ כְּנָעַן וְאִיד  
נִגְנַב מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב:

## LESSON XVII.

## OF THE RADICALS AND SERVILES.

90. The letters of the Hebrew alphabet are arranged in two great classes, the **Radicals** and the **Serviles**.

91. Grammarians have established the fact that the foundation of most words in Hebrew is **three consonants**. These are termed the **Root**, and the three consonants composing it are the **Radicals** of the **Verbal Stem**. See § 188.

92. Now certain other consonants may be put before (prefixed), added to (suffixed), or inserted in this Root, serving either (1) to form a derivative from the Root, as *מִשְׁפֵּט* *judgment*, from *שָׁפַט* *to judge*; or (2) to express some *circumstance* of the Root, as Number, Gender, Case, Tense, Person, etc., as *שֹׁפְטִים* *judges*, *בְּשֹׁפֵט* *in a judge*, *יִשְׁפֹּט* *he will judge*. Such consonants are termed **Serviles**. All the letters of the Hebrew alphabet may be used as **Radicals**, but only **eleven** as **Serviles**, viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת, combined by grammarians into the mnemonic sentence, *אֵלֵינוּ כָּתַב מֹשֶׁה* *to us wrote Moses*.

93. Derivatives from a Root are chiefly formed in the three following ways:—

(1) By **altering the Vowel**, as Root *חָטָא* *to sin*, *Derivative* *חַטָּא* *sin*.

(2) By **doubling a Radical**, through Daghesch Forte, as *חַטָּא* *sinner*.

(3) By **using a Servile**, as Root *גָּדַל* *to be great or tall*, *גִּדּוּלָה* *greatness*: *עָשָׂה* *to do*, *מַעֲשֵׂה* *a deed*.

The Serviles specially used to form substantives from verbs (see § 91) are those which form the mnemonic word *הָאֵמָנְתִּי* *he's mantiv*.

94. The use of Serviles to express the *circumstances* of a Root is very varied and extensive. Not only are they employed, as in other languages, to indicate the number, case, gender of Nouns, and the number and person of Verbs, but separate words, such as the conjunction *and*, various prepositions, the definite article *the*, and the possessive pronouns *my*, *thy*, etc., are represented in Hebrew by a mere prefix or suffix. Thus (by adding various serviles) we may build up a simple word into quite a complex notion, e.g. *בֵּן* *a son*; add *ים*=plur., *בָּנִים* *sons*; add *ו*=*his*, *בָּנָיו* (*מ* dropped for euphony) *his sons*; prefix *מ*=*from*, *מִבָּנָיו* *from his sons*; prefix *ו*=*and*, *וּמִבָּנָיו* *and from his sons*.

95. These prefixes and suffixes will be treated in detail under Part II, ETYMOLOGY. The following incomplete list of the more frequent may help the student to *begin* the important task of analysing Hebrew words as they occur in any passage of

Scripture. Let him take the first chapter of Genesis and identify any of the Serviles here subjoined. The alternative forms in parentheses are explained under Part II.

**Prefixes :** בּ in, לְ to, כּ like, as, וְ (ו) and, מִ (מ) from, הִ (ה) the.

For **Verbal Prefixes**, see § 194.

**Suffixes :** יִם. plural ending, ה, feminine ending.

For **Pronominal Suffixes**, see § 163.

For **Verbal Suffixes**, see § 194.

### Exercise xxxi.

The following Exercise exhibits the frequency and importance of the Serviles. They are printed in hollow type, and are represented (as nearly as possible) by the italics in the English translation. Let the student identify them as far as possible according to §§ 92-95.

יְהוָה וְאָמַרְתָּ בַּיּוֹם הַהוּא אֲדַכְּךָ

o-Lord | *I-will-thank-thee* | *the-that* | *in-the-day* | *and-thou-shalt-say*

כִּי אֲנִי אֶפְסָה בְּיָשָׁב אִפְּךָ

*thy-anger* | *is-turned-away* | *with-me* | *thou-wast-angry* | *for*

וְתַנְחֵמֵנִי : הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח

*I-will-trust* | *my-salvation* | *God* | *behold* | : *and-thou-comfortest-me*

וְלֹא אֶפְחָד כִּי עֲזָי וְזִמְרַת יְהוָה

*the-Lord* | *and-my-song* | *my-strength* | *for* | *I-will-fear* | *and-not*

יְהוָה וַיְהִי - לִי לְיִשׁוּעָה : 3. וַיִּשְׁאֲבֵתָם מֵיִם

*water* | *and-ye-shall-draw* | : *for-a-salvation* | *to-me* | *and-he-was* | *the-LORD*

בְּשִׂשׂוֹן מִמַּעַיְנִי הִשְׁוּעָה : 4. וְאָמַרְתָּ בַּיּוֹם

*in-the-day* | *and-ye-shall-say* | : *the-salvation* | *from-the-wells-of* | *with-joy*

הַהוּא הוֹדָה קְרָא וְ בְשִׁמּוֹ הוֹדִיעָה

*declare-ye* | *on-his-name* | *call-ye* | *to-the-Lord* | *give-ye-thanks* | *the-that*

בְּעַמִּים עָלֵיתִי הִזְכֵּר כִּי

*that* | *bring-ye-to-remembrance* | *his-doings* | *among-the-peoples*

וַיִּשְׁבַּח שִׁמּוֹ : 5. וְזָמַר יְהוָה כִּי גִאֲוַת עָשָׂה

*he-did* | *excellently* | *for* | *the-Lord* | *sing-ye-to* | : *his-name* | *is-exalted*





is thought to have no business there : the transcribers have not ventured to erase it, but have left it *without a vowel*, as in Ruth iii. 12 the word אַם with the marginal note כתיב ולא קרי, 'written, but not read.' On the other hand, a word may have been accidentally omitted, as in verse 5 of the same chapter, where the vowels are put in *without any consonants* ( \_ .. ), the letters אֵלֵי being given at the foot of the page, making up the word אֵלַי unto me. Here the note is 'read but not written.'

Another example is the pronoun הֵיא, used in the Pentateuch for both masc. and fem. *he* and *she*. In the later language a separate form was used for the fem., הֵיאָ *she*. The Massoretes, therefore, where they judged the pronoun to be feminine, edited הֵיאָ, an impossible form, meaning 'read הֵיא.'

The word *not*, לֹא, has the same sound with לוֹ, the dative pronoun *to him*, used also for the possessive *his* or *its*. Hence arises a little doubt in some interesting passages. Thus in Ps. c. 3 the text (*kethîbh*) has לֹא: 'It is he that hath made us, and *not* we ourselves,' as A. V. The Massoretic scribes, however, put לוֹ as *qêrî* in the margin, 'It is he that hath made us, and we are *his*,' as R. V. Another instance is in Isaiah ix. 3, 'Thou hast multiplied the nation and *not* increased the joy' (*kethîbh* and A. V.) 'Thou hast multiplied the nation, thou hast increased *their* joy,' lit. joy *to it* (*qêrî* and R. V.)

99. But the most interesting result of this Massorete method of distinguishing the *written* from the *read* is that which has given us the vowels of the word JEHOVAH. The Hebrew word is יהוה YHVH or JHVH, J being used for *yodh* in the old transliteration. But through Jewish reverence this word was never *read*, the word אֲדֹנָי *Lord* being always substituted for the ineffable Name. In the printed text, therefore, the word יהוה, wherever it occurs, is pointed with the vowels of אֲדֹנָי, with the single alteration that the compound sheva becomes simple with the non-guttural י (§ 28); the result is the word יְהוָה *Yêhōvâh*, Eng. JEHOVAH. This combination of the vowels of one word with the consonants of another, without any marginal note, may be termed a **perpetual Qêrî**.

Notes—(1) The exact pronunciation of יהוה is doubtful; the best attested form is יְהוָה *Yah-veh*, or perhaps with sheva vocal

*Ya-hveh.* Modern writers frequently adopt this, but probably the current *Jehovah* is too deeply rooted in the English language ever to be superseded.

(2) Sometimes the combination אֲדֹנֵי יְהוָה *the Lord Jehovah* occurs. In this case, to avoid the repetition 'Adonai 'Adonai, יהוה is read as אֱלֹהִים *'Elohîm* God, and is pointed with its vowels. See Isaiah l. 4, אֲדֹנֵי יְהוָה.

(3) If יְהוָה receives a prefix pointed with sheva (§ 95), as לַיהוָה to *Jehovah*, the two vocal shevas cannot stand (§ 70), and the resulting form is לִיהוָה by contraction for לִי" (the compound sheva of אֲדֹנֵי, p. 49, note 1 b), not לַיהוָה for לִי" (p. 49, note 1 a).

100. Other Massoretic notes call attention to any anomalies of vowels, daghesh, etc. In Gen. i. 1, for example, we have the fact noted that there is a 'large ב' in chap. ii. 4 a 'small ה' while in chap. ii. 25 'daghesh after shureq' is mentioned as being contrary to the general law (§ 48. 3). A very frequent note is of the form קָמִין בְּזָקָה קָטָן, i. e. *Qamets with Zaqeph-qaton*, noting that one of the lesser distinctive accents has had the effect of *Silluq* or *Athnach* in putting the syllable into *pause*, and lengthening its vowel (§ 88). See Gen. xi. 3, 11; xxiv. 19, etc. On the other hand, in Gen. xxvii. 2, פָּתַח בְּאַתְנָח, *Pathach with Athnach*, we are reminded that with *Athnach*, a pause accent, we should have expected the lengthening of *Pathach* to *Qamets*. With foot-notes not here explained, the student need not for the present concern himself.

In Judges xviii. 30 the Kethibh is *Moses* מֹשֶׁה (so A.V.), but the Massorete scribes seem to have thought the statement derogatory to his name, and have curiously altered it to *Manasseh*, by inserting נ above the line, thus מִנְשֶׁה (see R.V.)



PART II.

*ETYMOLOGY.*



## PART II.

### ETYMOLOGY.

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#### LESSON I.

##### OF THE ARTICLE.

101. There is in Hebrew **one Article**,  $\cdot\text{ה}$  *the*, which is indeclinable, and forms a prefix to its noun. This Article is probably contracted from  $\text{הָ}$ , and is kindred to the Arabic  $\text{أَل}$ .

The Article *a* is not expressed in Hebrew.

102. **The Article is followed by Daghesth Forte** in the Consonant before which it stands, to compensate for the omitted  $\text{ה}$ , except when this Consonant is a Guttural.

103. The Vowel of the Article is *Pathach*. But before Gutturals this is generally lengthened into *Qamets*, by way of compensation (in sound) for the omitted Daghesth Forte.

104. But before the Gutturals  $\text{ה}$  and  $\text{ח}$  the Article usually keeps its Pathach, as  $\text{הַחֹשֶׁךְ}$  *the darkness*.

105. Except when  $\text{ה}$ ,  $\text{ח}$  (or  $\text{ע}$ ) has Qamets and is unaccented, when the Article takes *Seghol*, as in  $\text{הַהָרִים}$  *the mountains*.

##### *Paradigm of the Article.*

The Article is—

1.  $\cdot\text{ה}$  before non-gutturals.
2.  $\text{ה}$  before  $\text{ה}$  and  $\text{ח}$  (but if these have  $\text{ֿ}$  they conform to 3 and 4).
3.  $\text{הֿ}$  before gutturals generally (*always* before  $\text{א}$  and  $\text{ר}$ ).
4.  $\text{הֿ}$  before unaccented  $\text{ה}$ ,  $\text{ע}$ ;  $\text{הֿ}$ ;  $\text{הֿ}$  always.



## Exercise i.

## WORDS (דְּבָרִים).

the father. הָאָב 1.	the mountains. הַהָרִים 5.
the mother. הָאִם 2.	the garden. הַגֶּן 6.
the son. הַבֵּן 3.	and. וְ, י 7.
the daughter. הַבִּת 4.	behold! הִנֵּה 8.

*Note*—The conjunction *and* is merely a prefix, commonly וְ, but before a Labial, or any Consonant pointed with Sheva, י, and (sometimes) immediately before the tone-syllable, י.

1. הָאָב : 2. הִנֵּה הַבִּת : 3. הַהָרִים : 4. וְהַבֵּן :  
 5. הִנֵּה הַגֶּן וְהָהָרִים : 6. אָב וּבֵן : 7. אִם וּבִת :  
 8. הִנֵּה הָאִם וְהַבֵּן הַבִּת וְהָאָב :

## Exercise ii.

1. A mother. 2. The mother. 3. Behold the father!  
 4. The brother and the sister. 5. Behold the mountains!  
 6. A garden and a son. 7. And behold, a mother and a father.  
 8. The son and the father, the garden, and behold! the daughter.

## LESSON II.

## NOUNS: THEIR CLASSES AND GENDER.

106. Nouns are divided into two great classes, *Proper* and *Common*.

107. *Common Nouns* are again divided into *Concrete*, as אִישׁ *a man*; *Abstract*, as אֱמֶת *truth*; and *Collective*, as דָּגָן *grain*.

108. To Hebrew Common Nouns belong Gender, Number, and Case.

## GENDER.

109. There are in Hebrew **two Genders**, the *Masculine* and the *Feminine*. The (so-called) *Neuter* Gender of other languages is in Hebrew generally supplied by the *Feminine*.

110. Masculine Nouns have no distinctive termination. The most usual feminine termination both for substantives and adjectives is הַ. But many Feminine Nouns end in תַּ, יתַּ, or ת, or, like masculines, have no distinctive ending.

111. Feminine Nouns are frequently **formed from Masculines** by an added termination. Thus מֶלֶךְ *king*, מַלְכָּה *queen*; נֶעֶר *boy*, נַעֲרָה *girl*; מִצְרִי *Egyptian*, f. מִצְרִית.

112. Apart from the distinction of male and female, and irrespective of termination, the Gender is **determined by the meaning** in the following cases, although with occasional exceptions:—

*Masculine*: names of rivers, mountains, winds, months, nations.

*Feminine*: names of countries, towns, provinces; also of those members of the body which exist in couples, as *hand, foot, wing*.

113. **Abstract Nouns** are generally *Feminine* (answering to the neuter in Greek and Latin). But where the quality indicated exists in a high degree of intensity, the Noun is sometimes Masculine.

114. Many names of *Animals* may be either Masculine or Feminine, i. e. are of **Common Gender** (as *camel, lamb, bird*). Some, however, are always Masculine, as כֶּלֶב *dog*; others always Feminine, as יוֹנָה *dove*. Among other Nouns of Common Gender are many in constant use, for which the Vocabulary or Lexicon must be consulted. Instances are אֶרֶץ (m. rare), *earth*, אֵשׁ *fire*, דֶּרֶךְ *way*, שֶׁמֶשׁ *sun*, שְׁאוֹל *Sheol*.

### Exercise iii.

Prefix the Definite Article to the following words:—

an Egyptian, m. מִצְרִי 1.	Egypt, f. מִצְרַיִם 2.
Jordan, m. יַרְדֵּן 3.	Gilead, f. גִּלְעָד 4.
north wind, m. צָפוֹן 5.	an eye, f. עֵין 6.
man, m. אִישׁ 7.	woman, f. אִשָּׁה 8.
gold, m. זָהָב 9.	truth, f. אֱמֶת 10.
a book, m. סֵפֶר 11.	hand, f. יָד 12.
a Hebrew, m. עִבְרִי 13.	kingdom, f. מַלְכוּת 14.
peace, m. שָׁלוֹם 15.	wine, m. יַיִן 16.
a king, m. מֶלֶךְ 17.	a queen, f. מַלְכָּה 18.
a prince, m. שֶׁר 19.	a princess, f. שָׂרָה 20.
a bird, m. עוֹף 21.	a bee, f. דְּבוּרָה 22.

## Exercise iv.

Translate into English, supplying the Copula *is, art, am*, in each sentence when required, since these words are only understood in Hebrew. **The word having the Article is the Subject, although it may be placed last in Hebrew:** thus No. 6 below is not 'gold is the truth,' but 'the truth is gold.'

1. הַיָּהּ הַמֶּלֶךְ : 2. שָׂרָה הָאֵם : 3. אִישׁ הָעִבְרִי :  
 4. וּמֶלֶכָּה הַדְּבוּרָה : 5. הַיָּהּ הַיִּרְדֵּן : 6. זָהָב הָאֵמֶת :  
 7. שָׁלוֹם יְרוּשָׁלַם : 8. הַיָּהּ הָאֲשָׁה :

## LESSON III.

## NOUNS (CONTINUED): NUMBER.

115. There are in Hebrew, properly speaking, **two Numbers**, the *Singular* and the *Plural*.

116. Nouns of the **Masculine** Gender usually **make their Plural by adding ים**, frequently changing their **Vowel-points** (see § 135), as, *Sing.* מֶלֶךְ *a king*; *Pl.* מְלָכִים *kings*.

117. Nouns of the **Feminine** Gender usually **make their Plural in וֹת**, as מַלְכָּה *a queen*; מְלָכוֹת *queens*.

118. Feminine Nouns ending in יָת or וֹת make their Plural in יוֹת, as מַלְכוּת *a kingdom*; מְלָכוֹת *kingdoms*.

119. The Plural termination ים is often contracted into ם (cf. § 18). Nouns ending in י add ם only, as עִבְרִים *Hebrews*.

120. *Patronymics* are formed by adding י to Proper Nouns, as עֵבֶר *Eber*; עִבְרִי *Hebrew*. These *Patronymics* take (of course) the usual Feminine and Plural terminations—so: *Hebrews* (m. pl.) עִבְרִים; fem. sing. עִבְרִיָּה, עִבְרִית; fem. plur. עִבְרִיּוֹת.

121. Some Nouns are only used in the Plural, as אֱלֹהִים *God*; חַיִּים *life*. Other Nouns are only used in the Singular, as יַיִן *wine*.

122. The Plural terminations ים and וֹת cannot help us absolutely to determine the Gender of a Noun. For many Masculine Nouns make their Plural in וֹת, such as אָב *a father*,



אבות *fathers*; many Feminine Nouns make their Plural in ים, as יונה *a dove*, pl. יונים *doves*; while other Nouns have both forms in the Plural, as שנה *a year*, pl. שנים or שנות *years* (poet.).

123. A **Dual Number**—in ים—for both Genders, is occasionally employed, but only when objects are spoken of which **naturally go in pairs**, as יד *a hand*; Dual ידים *two hands*.

## Exercise v.

I. אנכי	he. הוא
princes, m. שרים	Egyptians, m. מצרים
mothers, f. אמות	daughters, f. בנות
sons, m. בנים	nostrils. אפים
word, m. דבר	men, m. אנשים
words, m. דברים	women, f. נשים
gardens, m. גנים	books, m. ספרים
good, m. adj. טוב	who? מי

1. מי האיש : 2. אנכי בן : 3. העברי מלך :  
 4. המצרי הוא והאם אנכי : 5. מי בנים ומי בנות :  
 6. הנה מלכים ומלכות הנה נשים ואמות : 7. מי  
 אבות : 8. הנה זהב וספרים : 9. טוב האב ומי  
 הוא : 10. אנכי המלך :

## Exercise vi.

1. I am a father, and who is the mother? 2. Behold the princes and the kings, the queens and the women. 3. Who is good? 4. Sons and daughters, I am the man. 5. Behold the Jordan and the mountains! 6. Good is the Egyptian. 7. Who are the mothers? 8. The nostrils and the hands, the books and the gardens. 9. I am the daughter, and he is the prince, and who is the king?

## LESSON IV.

## NOUNS (CONTINUED): CASE.

124. The **Nominative Case** is in Hebrew **not distinguished** by any mark.

125. The **Vocative Case** is distinguished by the context. Sometimes the Article is prefixed.

Thus, 1 Sam. xvii. 58 : בֶּן־מִי אַתָּה הַנָּעַר : *the son of whom (art) thou, O young man ?*

126. The **Accusative Case** if **indefinite** is undistinguished. But the Accusative Case **definite** is generally (not always) preceded by the word אֵת (most frequently אֶת־, cf. §§ 69, 48. 3), which is merely the sign of the Accusative, and is not translated. For the three ways in which a noun may be made definite, see § 130.

127. The **Dative Case** is marked by two Prepositions forming prefixes to the word — בִּי *in*, and לִי *to or for* (see Notes).

Thus, Gen. i. 1 : בְּרֵאשִׁית בְּרָא אֱלֹהִים : *In the beginning God created.*

128. The **Ablative Case** is marked by the Prefix Preposition מִי *from*.

Thus, Gen. ii. 16 : מִכָּל עֵץ־הָעֵדֶן אָכַל תֹּאכֵל : *from every tree of the garden eating thou shalt eat.*

129. The **Genitive Case** is represented in Hebrew by the so-called **Construct State**. When one noun depends upon another, the rule of other languages is that the dependent or governed noun is put in the Genitive Case; in Hebrew **it is the governing noun which is affected**, the other being left untouched, e. g. *horses of the king* would in Hebrew be *horses-of-the-king*, and while in Greek or Latin the word *king* would be in the Genitive Case, in Hebrew it is the word *horses* which is put into the equivalent Construct State.

This idiom is not so unnatural as it may appear. The former of the two connected nouns is put into the Construct State because it is incomplete in itself and needs the following noun to complete its sense. The two nouns form one complex notion: the first has less emphasis because the second follows; it may be lightly hurried over. **Hence the Construct State is commonly characterised by a lightening, i. e. a shortening of its vowels**, e. g. *the word is good*, הַדְּבָר טוֹב; but *the word of the king is good*, דְּבַר הַמֶּלֶךְ טוֹב.

*Notes.*—i. A word in the Construct State cannot have the Article (§ 131).

ii. The Plural Masc. termination יִם and Dual יִם are shortened to י in the Construct State. The Fem. Plural ending וֹת is unchanged.

130. A noun may be particularised or made definite in one of three ways:—

- (1) It may have the Definite Article, as **הַבֵּן** *the son*.  
 (2) It may be in the Construct State, as **בֶּן-אָדָם** *son of man*.  
 (3) It may have a Pronominal Suffix (§ 133), as **בְּנִי** *my son*.

131. But no noun may be particularised in more than one way at a time. Therefore a noun with a Suffix may not take the Article, neither may a noun in the Construct State take a Suffix nor the Article, though the noun following may do so. Thus, *the ark of the covenant*, **אֲרוֹן הַבְּרִית**, not **הָאֲרוֹן**.

### Notes on the Prefix Prepositions.

1 (a). The Prefixes **בְּ**, **לְ** are generally pointed with Sheva. But when the first letter of the Noun to which they are joined is also pointed with Sheva, the Prefix takes the Slight Vowel *Chireq* (§ 70).

(b) Before a Compound Sheva the Prefix takes the Vowel of this Compound Sheva (§ 65 c).

(c) Before **יְ** the Prefix takes *Chireq*, and the **יְ** loses its Sheva altogether, i. e. *quiesces* in *Chireq*, as **בְּיָמֵי** *in the days of*.

2. The Prefix **מִ** (abbreviated from **מֵן**) takes Short *Chireq*, and is followed by *Daghesh Forte* to compensate for the lost **ן** (cf. § 102). But when the first letter of the Noun is a Guttural, the Prefix is pointed with *Tsere*.

3. When the Prefix **לְ** or **בְּ** is placed before a word having the Definite Article, the **ה** of the Article is omitted for the sake of euphony, while the Prefix receives the Article's vowel, and is followed by *Daghesh Forte* (§ 100). But with **מִ** the Article is kept, and the Prefix either becomes **מִ** (by 2), or is written in full **מֵן** and joined to the word by *Maqqeph*.

### Paradigm of Prefixes.

For the Article, see § 105, Paradigm; for **וְ** *and*, see Exercise i. p. 46. Like **לְ** *to* are **בְּ** *in* and **כְּ** *as, like*.

		<i>to a</i>	<i>from a</i>	<i>to the</i>	<i>from the</i>
<i>son</i>	<b>בֶּן</b>	<b>לְבֶן</b>	<b>מִבֶּן</b>	<b>לְבֶן</b>	<b>מִהֶבֶן</b> or <b>מֵן-הֶבֶן</b>
<i>tree</i>	<b>עֵץ</b>	<b>לְעֵץ</b>	<b>מִעֵץ</b>	<b>לְעֵץ</b>	<b>מִהָעֵץ</b> or <b>מֵן-הָעֵץ</b>
<i>vessel</i>	<b>כֵּל</b>	<b>לְכֵל</b>	<b>מִכֵּל</b>	<b>לְכֵל</b>	<b>מִהַכֵּל</b> or <b>מֵן-הַכֵּל</b>
<i>sickness</i>	<b>חֵלִי</b>	<b>לְחֵלִי</b>	<b>מִחֵלִי</b>	<b>לְחֵלִי</b>	<b>מִהַחֵלִי</b> or <b>מֵן-הַחֵלִי</b>



## Exercise vii.

בֵּן a son.

Nom. &amp; Voc. הַבֵּן the son, O son!

Acc. אֶת-הַבֵּן the son.

Genitive } בֶּן-אָדָם son of  
(Stat. Constr.) } man.

Nom. Plur.

בָּנִים sons.

Gen. Plur.

בְּנֵי-אָדָם sons of  
men.

בֵּית : בֵּית הָאֱלֹהִים : בָּנוֹת : בָּנוֹת-יְרוּשָׁלַם :  
house. the house of God. daughters. daughters of Jerusalem.

בֵּת-הַמֶּלֶךְ : בָּתִּים : בָּתֵּי הַבָּמוֹת : אַתָּה :  
the king's daughter. houses. houses of the high places. thou.

שָׁם : אֵיחָה : יֵשׁ לִי : בָּרָא : רֵאשִׁית :  
where? there. there is to me, I have. he created. beginning.

## Exercise viii.

1. יֵשׁ לִי בָנִים וּבָנוֹת : 2. אֵיחָה בֵּת-הַמֶּלֶךְ : 3. הִנֵּה  
בֵּית הָאֱלֹהִים : 4. בָּנוֹת-יְרוּשָׁלַם הִנֵּה בָתֵּי הַבָּמוֹת :  
5. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת הָאָרֶץ :  
6. הִנֵּה בֶן-אָדָם אַתָּה וְשֵׁם אִישׁ טוֹב : 7. אֵיחָה הַגִּנִּים  
וּמִי בְּבֵית : 8. שָׁם גִּלְעָד שָׁם הִירְדֵן וְהִנֵּה מִצְרַיִם וְאֵיחָה  
בֵּית הָאֱלֹהִים : 9. בָּנוֹת יְרוּשָׁלַם הִנֵּה בֵּית הַמֶּלֶךְ :

## LESSON V.

## DECLENSION OF NOUNS.

132. It has been seen that Hebrew hardly possesses those external additions known as **Case-endings** which constitute in other languages the Declension of the Noun. **The only inflectional terminations are** יִם (plur. masc.), יָם (dual), וְ (plur. fem.); יִ and וְ (plur. construct); הָ (fem.), תָּ (fem. constr.). See p. 48.

133. But there is **another class of terminal additions**, commonly regarded as part of the declension of the noun, termed **Pronominal Suffixes**. By these suffixes the Possessive Pronouns *my, thy, our*, etc. are expressed, e.g. *סוס* *horse*, *סוסי* *my horse*, *סוסו* *his horse*, *סוסייהם* *their horses*. These will be given in full later (§ 163).

134. **All these suffixes** (as well as those in § 132) **take the tone**; i.e. when one of them is added to a noun, the accent of the noun which probably rested on the final syllable (§§ 76, 77) **moves on to the new syllable formed by the suffix**. Some of the suffixes are dissyllabic, and involve a shifting of the tone two places.

135. This moving forward of the tone **causes changes in the vowels of the word**; its vowels are lightened in one way or another to compensate for the heavy addition at the end (cf. § 129). Usually one or more of the vowels **fall entirely away and are replaced by vocal Sh<sup>e</sup>va**.

136. **The Declension therefore of Hebrew Nouns requires a threefold knowledge:—**

(1) Of the **external additions** representing the **Plural** (masc. and fem., abs. and constr.), the **Feminine** (in adjectives), and the pronominal **Suffixes**.

(2) Of the **internal vowel changes** due to the **Construct State** (§ 129).

(3) Of the **internal vowel change** due to the **shifting of the tone** on to any new suffix syllable (as in 1).

137. Of these the third is most important and will be considered in the following Lesson. It will be seen that certain vowels are by nature **unchangeable**, so that nouns containing only such vowels keep the same form whatever suffix is added. Where a word has changeable vowels the changes possible through the shifting of the tone may be brought under a few general principles which apply both to nouns and verbs.

## LESSON VI.

CHANGEABLE AND UNCHANGEABLE VOWELS:  
VOWEL CHANGES.

138. In certain circumstances, vowels are **unchangeable**, remaining the same through all modifications of the word; in others they are **changeable**.

In the following cases vowels are **unchangeable**:—

(a) **Short vowels in a shut unaccented syllable.** These remain, even with the throwing forward of the accent through an addition which has the tone, e.g. אֶלְמָן *widowed*, אֶלְמָנָה *a widow*; קִנְיִן *a possession*, קִנְיִנִי *my possession*; קֶרֶבֶן *a gift*, קֶרֶבֶנִי *my gift*; שֻׁלְחָן *a table*, שֻׁלְחָנִי *my table*. So also in verbal forms, e.g. יִקְטֹל *he will kill*, יִקְטֹלוּ *they will kill*; אֶקְטֹל *I will kill*; אֶקְטֹלָה *let me kill*; יִחַפֵּץ *he will be favourable*, יִחַפְּצוּ *they will be favourable*; יִשְׁלַךְ *he will be cast out*, יִשְׁלְכוּ *they will be cast out*.

*Obs.*—It will be observed in all these examples that it is the *first syllable* which illustrates the rule. So under *b*.

(b) A special and frequent case of *a* may be mentioned, viz.: **short vowels followed by Daghesch Forte** before the tone: טָבַח *a cook*, pl. טָבַחִים; אֵלֶם *dumb*, pl. אֵלֶמִים; שָׁלַח *he has been sent away*, שָׁלַחְתֶּם *ye have been sent away*, etc. With these vowels are reckoned **those lengthened for compensation** (§ 65 *a*), e.g. פָּרִישׁ *a horseman*, for פָּרֵשׁ, pl. פָּרִישִׁים; חָרֵשׁ *deaf*, for חָרֵשׁ, pl. חָרֵשִׁים; בָּרַךְ *he is blessed*, for בָּרַךְ, pl. בָּרַכְתֶּם *ye are blessed*.

*Obs.*—The two cases mentioned under *b* may be comprised under the one rule: **The vowels which are, or should be, followed by a Daghesch Forte are unchangeable.**

(c) **Long vowels in which ם, ן, ה, ך, ם quiesce** (§§ 17, 18), or after which one of these sounds has fallen away in pronunciation, and consequently, also, in writing, e.g. קוֹמָה *stature*, קוֹמָתוֹ *his stature*; הַנּוֹבֵחַ *produce*, הַנּוֹבְחוֹ *his produce*; בִּינָה *understanding*, בִּינָתוֹ *his understanding*; רֵאשֶׁן *first*, fem.



רָאשׁוֹנָה; קָם *rising up against, an adversary* (from קָם = קוּם *he has risen up, he has risen against*); קַמִּיכֶם *your* (masc.) *adversaries*.

139. **All other vowels are changeable**, and are liable to fall away or be shortened when the word receives a tonic addition, or (in the case of nouns) is put into the Construct State.

140. **The falling away of a changeable vowel takes place according to one or other of two distinct and opposed principles.** Both are illustrated in various classes of nouns, but the one is so specially to be traced in the inflection of verbs that it may be called the Law of Verbal Inflection, while the other, by way of distinction, may be termed the Law of Nominal Inflection.

141. (1) **Law of Nominal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable retains its full vowel; the previous changeable vowels become Shevas.

(2) **Law of Verbal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable loses its vowel (Sheva taking its place): the previous vowels are unaltered.

142. The two principles just given are of the highest importance. It will be noted that they are opposed to each other, and it becomes a question according to which law the inflection of any given noun proceeds. This will be explained in the following Lesson. Before passing on, however, let the student master the illustrations of the two principles given in the following section.

143. Convenient suffixes for illustration are יָם. (plural), הֵּ *his*, תְּ *thy*, נוּ *our*, יָכֶם *your* (the word to which this suffix is attached is plural). The tone is indicated by ˆ, and it will be noted that each suffix involves the moving of the tone one syllable onward, except the last, which moves it two syllables.

**Nominal.** From דְּבַר *word* (1st Law) we have דְּבָרִים *words*, דְּבַרְךָ *thy word*, דְּבָרוֹ *his word*, דְּבָרֵנוּ *our word*, דְּבָרֵיכֶם (for דְּבָרֵיכֶם, cf. § 70) *your words*.

**Verbal.** From אֹיֵב ('ô-yēb) *enemy* (2nd Law) we have אֹיְבָיִם *enemies*, אֹיְבֵנִי *our enemy*, etc.; and from קָטַל *he killed* (2nd Law) comes קָטְלוּ *they killed*.

### Exercise ix (Pronominal Suffixes).

my	י	our	נֵנוּ
thy	{ י m. יָ f.	your	{ כֶּם m. כֶּן f.
his	ו	their	{ ם m. ן f.
her	הָ		

*Note*—These are the suffixes as appended to a noun in the singular. If the noun is in the plural there is a slight modification in the form of the suffix. The complete list is given later (§§ 163–168).

Words with unchangeable vowels: סוּס *horse*, שִׁיר *song*, לְבוּשׁ *garment*, גִּבּוֹר *hero*.

Words inflected according to 1st Law: דְּבָר *word*, נְבִיא *prophet*, כּוֹכַב *star*, יָד *hand*.

Words inflected according to 2nd Law: מִסְפָּד *mourning*, כֹּהֵן *priest*, מוֹפֶת *miracle*, שֵׁם *name*.

Write down the Hebrew for (1) The plural of each word given above. (2) My song; thy horse; our word; his name; her mourning; your prophet; my hand; their miracle; his priest; her garment; our hero; your song.

(3) Attach the pronominal suffixes to דְּבָר<sup>1</sup>.

## LESSON VII.

### DECLENSION OF NOUNS: FIRST, SECOND, AND THIRD DECLENSIONS.

144. **Nouns must be grouped into classes for the purposes of declension. This is mainly done according to the vowels.** Thus many nouns have the vowel *qamets* both in the ultima and penultima; others, *qamets* in one syllable,

<sup>1</sup> Note that *your word* = דְּבָרְכֶם; the *pathach* under ב by an exception noted later (§ 166). So also דְּבָרְכֶן.

*tsere* in the other; others again have properly only one vowel, while some nouns are made up of unchangeable vowels (§ 138). All nouns conforming to any one of these *vowel-types* are declined in the same manner, and might form a separate declension.

145. But we may again group these groups and lessen the number of declensions by noting that the same principle or law of inflection (§ 141) applies to several types of noun. Thus, e.g. the words *דָּבָר*, *זָכוֹן*, *נָדוֹל*, *עוֹלָם*, *לֵבָב*, though obviously differing in their vowels, are inflected alike.

146. It will be found that **Hebrew Nouns fall into six classes or declensions** :—

- i. Nouns with unchangeable vowels, e.g. *נָבוֹר*.
- ii. Nouns with *gamets* in ultima or penultima, or both :  
*בּוֹכֵב*, *נָדוֹל*, *יֵשָׁר*. Monosyllables (not in v.).
- iii. Nouns with *tsere* in ultima and an unchangeable vowel in penultima : *מוֹפֵת*. Monosyllables (not in v.).
- iv. Segholate nouns (§ 152) : *דִּרְדָּר*.
- v. Monosyllables which double their last letter before any suffix : *עָם* (plural *עַמִּים*).
- vi. Nouns ending in *ה* : *רַעָה*.

147. **The Suffixes** (§§ 132, 133) are of course unaffected by the form of the noun to which they are added, and are the same for all nouns. The difference between the six declensions lies in the different vowel changes which (1) mark the construct state, (2) accompany the suffixes (§ 135). The principles which regulate these vowel changes are given in the following sections.

#### 148. Laws of the First Declension.

- (1) *Construct State*. No change in Singular (*ים* changed to *י* in Plural, as in all Declensions).
- (2) *Before all Suffixes*. No change.

#### 149. Laws of the Second Declension.

- (1) *Construct State*. (a) *Singular* : The open penultima (if changeable) has *sh'va*; the closed ultima (if change-



able) has *pathach*. (b) *Plural*: All changeable vowels become *sh'va*.

*Note 1.*—By this law the plural construct of דָּבָר is דְּבָרִי, which (according to § 70) becomes דְּבָרִי.

*Note 2.*—Where a *guttural* loses its vowel, the substituted *sh'va* must be compound (§§ 26, 65).

- (2) *Before Suffixes.* The vowel immediately before the new tone syllable is unchanged: previous (changeable) vowels become *sh'va*.

*Remark*—Nouns therefore of the second declension follow the 1st (or Nominal) Law of Inflection (§ 141).

### 150. Laws of the Third Declension.

- (1) *Construct State.* (a) *Singular*: No change. (b) *Plural*: The final *tsere* becomes *sh'va*.

- (2) *Before all Suffixes.* The final *tsere* becomes *sh'va*.

*Remark*—Nouns, therefore, of the third declension follow the 2nd (or Verbal) Law of Inflection (§ 141).

### Paradigms.

	1st Decl.		2nd Decl.		3rd Decl.
	גְּבוּר	בּוֹכֵב	גְּדוּל	יִשָּׂר	מוֹפֵת
Const. Sing.	גְּבוּר	בּוֹכֵב	גְּדוּל	יִשָּׂר	מוֹפֵת
Plur. Abs.	גְּבוּרִים	בּוֹכְבִּים	גְּדוּלִים	יִשָּׂרִים	מוֹפְתִים
Plur. Const.	גְּבוּרֵי	בּוֹכְבֵי	גְּדוּלֵי	יִשָּׂרֵי	מוֹפְתֵי

*Note*—The forms given here are sufficient to illustrate the foregoing laws. For complete Paradigms, see the end of the book.

### Exercise x.

1. Write down the Construct Singular and Plural of all the nouns given in Exercise ix.

2. Add the Pronominal Suffixes (Exercise ix) to the singular of מְסַפֵּר, נָבִיא, בּוֹכֵב, יִשָּׂר.

## LESSON VIII.

DECLENSION OF NOUNS: FOURTH, FIFTH, AND SIXTH  
DECLENSIONS.

151. The Fourth Declension consists of what are termed **Segholate Nouns**. These are properly monosyllables, having a single short vowel and ending in two consonants (cf. § 45, 5). The vowel may be short *a*, *i*, or *o*, as e.g. מֶלֶךְ, סֶפֶר, בֶּקֶר (bōqr).

152. To avoid the harshness of such a combination there has slipped in under the second radical the vowel *seghol*, with an accompanying modification of the preceding vowel. Hence מֶלֶךְ becomes מֵלֶכֶךְ, סֶפֶר becomes סִפֶּר, and בֶּקֶר becomes בִּקֶּר. It is this euphonic *seghol* which gives the name **Segholate** to this class of nouns, and makes them easily recognised. A further characteristic of *segholate* nouns is that the accent is on the penultima, a reminiscence of the lost monosyllabic form.

153. Laws of the Fourth (*Segholate*) Declension.

- (1) *Construct State*. (a) *Singular*: Unchanged. (b) *Plural*: Reverts to the original monosyllabic form.
- (2) *Plural Absolute*. Follows the Second Declension, taking *shēva* under the first radical, *qamets* under the second.
- (3) *Other suffixes* to the *singular* and *dual* are added to the original form; if to the *plural* (cf. § 164), they are added to the plural form.

*Note 1.*—The nouns given in § 152 (מֶלֶךְ (*a*), סֶפֶר (*i*), בֶּקֶר (*o*)) are the usual types of this declension. But the presence of gutturals in the root may cause variations, e.g. גֵּזֶר (*a* class), נִינֵז (*i* class), חֵצֵל (*o* class). This occasions no difference in declension except that (1) when the guttural requires *shēva* the *shēva* must be one of the compounds, and (2) words of the *i* class beginning with ה or ע have *seghol* before singular suffixes instead of *chireq*.

*Note 2.*—Some few *segholates* have one of the weak letters ו or י for middle radical, e.g. מוֹת death, זָנוּן iniquity, עֵין eye. In this case, for the construct singular ו quiesces in *cholem*,

\* *quiesces* in *tsere*, and all suffixes are added to this form.  
Thus מוֹתוֹ *his death*, עֵינַיִם *two eyes*, etc.

154. Nouns of the Fifth Declension present no special difficulty. They are of monosyllabic form with various vowels, as e.g. עַם *people*, אִם *mother*, חֹק *statute*.

#### 155. Laws of the Fifth Declension.

(1) *Construct State Singular*. No change.

(2) *Plural, and before Suffixes*. The final radical doubled by *daghesh*; and the vowel (if long) shortened (*tsere* to *chireq*, *cholem* to *qibbuts*). For final gutturals, see § 65 (a).

*Note*—The *daghesh* is due to the fact that these nouns are contracted forms derived from verbs which have their second and third radicals alike. Thus עַם is from the verb עָמַם, אִם from אָמַם, חֹק from חָקַק. The lost radical reappears before a suffix. A few dissyllables follow this rule, as מָגֶן *shield* (מָגַן), pl. מַגְנִים.

156. Nouns of the Sixth Declension are characterised by the termination הֶ. The laws given in the following section have reference to this ending only, but it must be carefully noted that the previous vowel may also be such as to be subject to change, e.g. שָׂדֶה *field* belongs to the sixth declension as ending in הֶ, and to the second as possessing *qamets* in the penultima.

#### 157. Laws of the Sixth Declension.

(1) *Construct State Singular* changes הֶ to הֶ..

*Note*—This is the only exception to the general law of § 129.

(2) *Before all Suffixes*. The weak ending הֶ falls away, and previous vowels are modified according to the foregoing rules.

#### Paradigms.

	4th Decl.			5th Decl.			6th Decl.
	דָּרָךְ	סָפֵר	בָּקֵר	עַם	אִם	חֹק	רָעָה
Const. Sing.	דָּרָךְ	סָפֵר	בָּקֵר	עַם	אִם	חֹק	רָעָה
Plur. Abs.	דָּרָכִים	סָפָרִים	בָּקָרִים	עַמִּים	אִמֹּת	חֻקִּים	רָעִים
Plur. Const.	דָּרָכַי	סָפָרַי	בָּקָרַי	עַמִּי	אִמֹּתַי	חֻקֵּי	רָעֵי



## Exercise xi.

1. Assign the following nouns to their proper Declension:—  
 עֵלֶף *leaf*, דֶּרֶךְ *way*, חֹשֶׁךְ *darkness*, רֹעֵה *shepherd*, תְּנוּךְ *midst*,  
 קֹדֶשׁ *holiness*, שִׁבְט *tribe*, גַּן *garden* (from גָּנַן), קֵץ *end* (from קָצַץ).

2. Give the Singular Construct and Plural Absolute of the above nouns.

3. Give the Hebrew for—my way; way of holiness; in the midst of the garden; shepherd of the tribes; our darkness; leaves of the garden; his garden; thy shepherd; their end; end of the ways of darkness.

## LESSON IX.

## FEMININE NOUNS: IRREGULAR NOUNS.

158. **Many Feminine Nouns have no distinctive ending** (cf. § 110). To these the rules of declension already given are directly applicable, the only point of difference from masculine nouns being the plural termination וֹת (abs. and constr.) instead of יִם and יַ.

159. The more frequent feminine terminations are הָ and תִּ. The vowels preceding this ending will determine to which of the six declensions the word belongs, and will be modified as in the corresponding masculine forms.

160. **These two terminations themselves undergo modification as follows:—**

- (1) The ending הָ (a) Reverts to תִּ in the Construct Sing.  
 (b) Is changed into וֹת for the Plural Abs. and Constr. (c) Reverts to תִּ before Suffixes and retains the *gamets*, after the model of the Second Declension.
- (2) The ending תִּ (a) Is unchanged in the Construct Singular. (b) Is changed into וֹת for the Plural Absolute and Construct. (c) Loses the תִּ before Suffixes, being treated like a Segholate noun.

161. A few examples of Feminine Nouns are appended. The figures in parentheses indicate the declension: (1) סוּסָה *mare*, pl. סוּסוֹת; (2) צְדָקָה *righteousness*, pl. צְדָקוֹת (i. e. צְדָקוֹת); (4) נַעֲרָה *maiden*, pl. נַעֲרוֹת; (4) חֲרָבָה *desolation*, pl. חֲרָבוֹת (not used); (5) חַיָּה *life*, pl. חַיִּים (masc. ending); (5) מָרָה *bitter*, pl. מָרוֹת.

162. Some nouns are **irregular** in their inflection. A list of the more frequent is here given, with their chief irregularities:—

NOUN.	MEANING.	CONSTR. SING.	WITH SUFFIXES.	PLUR. ABS.	PLUR. CONSTR.
אָב	father	אָבִי	{ אָבִי my f. אָבִיךָ thy f. אָבִי or אָבִיהוּ his f. אָבִיכֶם your f. }	אָבוֹת	(2)
אָח	brother	אָחִי	(Like <i>father</i> )	אָחִים	(1)
אִישׁ	man			אֲנָשִׁים	אֲנָשִׁי
אִשָּׁה	woman	אִשָּׁתִּי	אִשָּׁתִּי my w., etc.	נָשִׁים	(2)
בֵּית	house	בֵּיתִי	בֵּיתִי my h., etc.	בָּתִּים	(1)
בֶּן	son	בֶּןִי	{ בֶּןִי my s. בֶּןְךָ thy s. }	בָּנִים	(2)
בַּת	daughter		בַּתִּי my d., etc.	בָּנוֹת	(2)
יוֹם	day			יָמִים	יָמֵי
עִיר	city			עָרִים	עָרֵי
פֶּה	mouth	פִּי	{ פִּי my m. פִּיךָ thy m., etc. }		

*Note*—The forms not given are regular, and can easily be supplied by referring the noun to its appropriate class.

## LESSON X.

## THE PRONOMINAL SUFFIXES.

163.

MEANING.	SUFFIX FOR A SING. NOUN.	EXAMPLE.	SUFFIX FOR A PLUR. NOUN.	EXAMPLE.
<i>my</i>	י	סוסִי <i>my horse, etc.</i>	י־	סוסִי <i>my horses, etc.</i>
<i>thy</i>	{ ה־ ה־..	סוסֶה סוסֶה	יְה־ יְה־..	סוסֶיךָ סוסֶיךָ
<i>his</i>	ו־	סוסֵו	יֹו־	סוסֵיו
<i>her</i>	הָ־	סוסֶהָ	יְהָ־	סוסֶהָ
<i>our</i>	נּו־..	סוסֵנּוּ <i>our horse, etc.</i>	יֵנּוּ..	סוסֵנּוּ <i>our horses, etc.</i>
<i>your</i>	{ כֶּם כֹּן	סוסֶכֶם סוסֶכֶן	יְכֶם.. יְכֹן..	סוסֶיכֶם סוסֶיכֶן
<i>their</i>	{ ׁם ו־	סוסֶם סוסֶן	יְהֶם.. יְהֶן..	סוסֶיהֶם סוסֶיהֶן

164. The student will observe that the differences are slight between the suffixes for singular and for plural nouns. Those for plural nouns are especially characterised by the letter *yodh* before the significant part of the suffix. This is the ך of the construct state of the masculine plural. The Fem. Plur. ending ׁת is retained before them.

**Rules for adding Suffixes to Plural Nouns :** (1) If the plural ends in ׁם, drop this ending and add the suffix to what remains (but see § 168). (2) If the plural ends in ׁת add the suffix to the word as it stands, and allow for the shifting of the tone.

165. All the suffixes involve the moving forward of the tone one syllable at least, and if appended to a noun with changeable



vowels, cause the vowels to be lightened (cf. §§ 134 sqq.) The rules for such vowel changes have already been given. As they are due solely to the shifting of the tone they are not affected by the particular form of any suffix, with one exception:—

166. The suffixes כֶּם, כֶּן, *your*, added to a noun in the singular, have an exceptional effect in shortening the previous vowels, and practically throw the word into the Construct State. Thus דְּבַר word, דְּבַר word-of, דְּבָרִי *my word*, דְּבַרְכֶם *your word* (cf. § 149).

167. The suffixes כֶּם, כֶּן, *your*; יָהֶם, יָהֶן, *their*, added to a noun in the plural, involve a double shifting of the tone, and hence cause additional vowel changes. Thus דְּבָרִים *words*, דְּבָרֵינוּ *our words*, but דְּבַרְכֶם (for דְּבַרְכֶם, cf. § 149, 1) *your words*.

168. The six suffixes mentioned in the two previous sections are termed **heavy suffixes**, and the rest, by way of distinction, are termed **light suffixes**.

**Rules for adding the heavy suffixes** (1) to the singular—add to the Construct State; (2) to the plural—add to the Construct State after dropping the final י...

#### Examples of Nouns with Suffixes.

The forms given are sufficient to illustrate all possible vowel changes. The figures in parentheses indicate the Declension. A noun with unchangeable vowels is given in § 163.

SING.			PLUR.		
<i>my</i>	<i>thy</i>	<i>your</i>	<i>our</i>	<i>his</i>	<i>their</i> (m.)
דְּבַר <sup>(2)</sup>	דְּבָרִי	דְּבַרְכֶם	דְּבַרְנוּ	דְּבָרָיו	דְּבָרֵיהֶם <sup>1</sup>
פֶּקֶד <sup>(3)</sup>	פֶּקְדִי	פֶּקְדֶם <sup>1</sup>	פֶּקְדֵנוּ	פֶּקְדָיו	פֶּקְדֵיהֶם
דָּרָךְ <sup>(4)</sup>	דָּרָכִי	דָּרָכֶם	דָּרָכֵנוּ	דָּרָכָיו	דָּרָכֵיהֶם
עַם <sup>(5)</sup>	עַמִּי	עַמְכֶם	עַמֵּנוּ	עַמּוֹ	עַמֵּיהֶם
רַעְיָה <sup>(6)</sup>	רַעִי	רַעְיֶם	רַעֵנוּ	רַעֵיו	רַעֵיהֶם

<sup>1</sup> Such forms as דְּבָרֵיהֶם, פֶּקְדֵיהֶם, involving two successive vocal shevas, substitute a short vowel for the first sheva, according to § 70.

## Exercise xii.

shepherd . . . . .	רֹעֶה	judgment . . . . .	מִשְׁפָּט
for ever and ever . . . . .	עוֹלָם וָעֶד	righteousness . . . . .	צְדָקָה
this (m.) . . . . .	זֶה	upon . . . . .	עַל
way . . . . .	דֶּרֶךְ	place . . . . .	מָקוֹם
he gave . . . . .	נָתַן	holiness . . . . .	קִדְשׁ
Moses . . . . .	מֹשֶׁה	(1) acc. sign. (2) with	אֵת
king . . . . .	מֶלֶךְ	not . . . . .	לֹא
pleasantness . . . . .	נֵעֵם	path . . . . .	נְתִיבָה
peace . . . . .	שָׁלוֹם		

1. Add the suffixes for *his*, *your* to the singular, and for *my*, *thy*, *his*, *their* to the plural of the nouns in the above list.

2. Translate into English:—

1. יְהוָה רָעִי : 2. כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד :
3. דֶּרֶכִּי אֵת יְהוָה וּמִשְׁפָּטֵי אֵת <sup>1</sup> אֱלֹהֵי : 4. נָתַן אֱלֹהִים
- דְּבָרוֹ לְמֹשֶׁה : 5. דְּבָרֵינוּ דְּבָרֵי אֱלֹהִים : 6. יְהוָה מֶלֶךְ
- מַלְכִּים : 7. מִשְׁפָּטוֹ וְצְדָקָתוֹ עַל כָּל-הָאָרֶץ : 8. מָקוֹם
- קִדְשִׁי : 9. נָתַן אֱלֹהִים אֶת-הָאִשָּׁה לְאִישׁ : 10. דֶּרֶכֶּיךָ
- לֹא דְרָכֵינוּ וְלֹא דְרָכֵינוּ דֶּרֶכֶּיךָ : 11. דְּבָרֵיכֶם לֹא דְבָרֵי
- הָאֻמָּת : 12. דֶּרֶכֶּיךָ דְּרָכֵי-נֵעֵם וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם :

<sup>1</sup> The ' \_ here takes the pause form.

## LESSON XI.

## ADJECTIVES OF QUALITY: DEGREES OF COMPARISON.

169. Adjectives of Quality agree with their Nouns in Number and Gender. They follow the same Laws of Inflection as Nouns.

170. The *attributive* Adjective **follows its Noun**; the *predicative* Adjective **precedes its Noun**, e. g. *a good son*, טוב בֶּן ; *a son is good*, בֶּן טוֹב.

171. **An Adjective used to qualify a Noun takes the Definite Article when the Noun is particularised in any way (§ 130). The Adjective itself cannot be put in the Construct State or take a Pronominal Suffix.** Thus—

- (1) *The good son*, הַבֵּן הַטוֹב; *this good son*, הַבֵּן הַטוֹב הַזֶּה.
- (2) *The good son of the father*, בֶּן־הָאָב הַטוֹב.
- (3) *My good son*, בְּנִי הַטוֹב.

172. The Hebrew language is singularly deficient in Adjectives, and their place must frequently be supplied by a Noun in the Construct State or by a Participle, e.g.

*Construct State*: 2 Kings i. 8, שַׁעַר בַּעַל שֵׁטֶר *master of hair*, i.e. *hairy*.

Ps. xcix. 9, הַר קָדְשׁוֹ הֵר *hill of His holiness*, i.e. *His holy hill*.

*Participle*: Isaiah xlii. 3, קִנְיָה רָצוּץ *a bruised reed*.

173. **The Comparative Degree** is marked by the Preposition מִן (or מִי, § 131, note 2) *from*. The Adjective itself remains unchanged in form. Thus: *the father is greater than the son*, הָאָב מִן־הַבֵּן גָּדוֹל; *my punishment is greater than I can bear*, גָּדוֹל מִנְשׂוּאָה (lit. *great from being borne*); *a rock (that) is higher than I*, צוּר־יָרִים מִמֶּנִּי.

This מִן, denoting the separation (for the purpose of comparison) of the things to be compared, has a parallel in the Greek and Latin use of the case of separation after Comparatives—in Greek, the Genitive; in Latin, the Ablative.

174. **The Superlative Degree** is expressed in various ways, the Adjective remaining unchanged.

- (1) *By the Article*: 1 Sam. xvi. 11, there remaineth yet *the youngest*, הַקָּטָן (lit. *the little one*). Judges vi. 15, *I the least in my father's house*, אֲנִכִּי הַצָּעִיר בְּבֵית אָבִי; (lit. *the little one*).
- (2) *By Repetition*: Ex. xxvi. 33, *the most holy*, הַקֳּדָשִׁים הַקֳּדָשִׁים.
- (3) *By the Adverb מְאֹד very*: Gen. i. 31, *and behold it was very good*, וַהֲנִיחַ טוֹב מְאֹד.



## Exercise xiii.

good, טוֹב (1).  
 great, גָּדוֹל (2).  
 small, קָטָן or קֶטַן (2).  
 evil, רָע (5).  
 there is, יֵשׁ, יֵשׁ.  
 he, that, הוּא.  
 wise, חָכָם (2).  
 strong, עָצוּם (2).  
 holy, קָדוֹשׁ (2).

much, many, רַב (5).  
 to me, לִי.  
 law, תּוֹרָה (f.) (1).  
 perfect, תָּמִים (2).  
 white, לָבָן (2).  
 merciful, רַחוּם (1).  
 very, מְאֹד.  
 Jehovah, the LORD, יְהוָה.  
 See § 99.

(The numbers in parentheses indicate the Declension.)

Translate into Hebrew (omitting the parts of the verb *to be*):—

1. A strong man. 2. The strong man. 3. The man is strong.
4. The LORD, He is very merciful. 5. The law of the LORD is perfect. 6. Moses was wise. 7. The words of Moses were wise. 8. The wise words of Moses. 9. His strong hand.
10. Many men and many women. 11. I have (there is to me) a white horse. 12. I have the white horse of my father.
13. Great is the LORD and His words are strong and holy.
14. The man is stronger than the woman, but the woman is better than the man. 15. Evil are my days and I am the least of men.

## LESSON XII.

## PRONOUNS: PERSONAL.

175. There are in Hebrew four classes of Pronouns: Personal, Demonstrative, Interrogative, and Relative. It has already been seen that the Possessive Pronouns are expressed by Suffixes. These Suffixes, as representing the significant part of the Personal Pronouns, will be noted again in the Paradigm which follows, and will reappear in the personal endings of the Verb.

176. To Personal Pronouns belong Number, Gender, Person, Case. **Except in the Nominative Case the Personal Pronoun is merely a suffix attached to various Prepositions and Particles.** The following is the complete Paradigm:—

177.

## THE PERSONAL PRONOUNS.

## SINGULAR.

NOM.	ACCUS.	DAT.	ABL.	COMP.
1st Pers. אֲנִי or אֲנִי I .	אֹתִי	בִּי, לִי in or to me . . . . .	מִמֶּנִּי	כְּמוֹנִי as I .
2nd (m.) אַתָּה thou . . . . .	אֹתְךָ	בְּךָ, לְךָ in or to thee . . . . .	מִכָּךְ	כְּמוֹךָ as thou .
2nd (f.) אַתְּ thou . . . . .	אֹתְךָ	בְּךָ, לְךָ in or to thee . . . . .	מִכָּךְ	כְּמוֹךָ as thou .
3rd (m.) הוּא he . . . . .	אֹתוֹ	בּוֹ, לוֹ in or to him . . . . .	מִמֶּנּוּ	כְּמוֹהוּ as he .
3rd (f.) הִיא she . . . . .	אֹתָהּ	בָּהּ, לָהּ in or to her . . . . .	מִמֶּנָּה	כְּמוֹתָהּ as she .

## PLURAL.

NOM.	ACCUS.	DAT.	ABL.	COMP.
1st Pers. אֲנַחְנוּ (אֲנֵינוּ) we	אֹתָנוּ	בָּנוּ, לָנוּ in or to us . . . . .	מִמֶּנּוּ	כְּמוֹנוּ as we .
2nd (m.) אַתֶּם ye . . . . .	אֹתְכֶם	בְּכֶם, לָכֶם in or to you . . . . .	מִכֶּם	כְּמוֹכֶם as ye .
2nd (f.) אַתֶּן ye . . . . .	אֹתְכֶן	בְּכֶן, לָכֶן in or to you . . . . .	מִכֶּכֶן	כְּמוֹכֶן as ye .
3rd (m.) הֵם or הֵנָּה they	אֹתָם	בָּם or לָם in or to them . . . . .	מִמֶּהֶם	כְּמוֹהֶם as they .
3rd (f.) הֵן or הֵנָּה they	אֹתָן	בָּהֶן or לָהֶן in or to them . . . . .	מִמֶּהֶן	כְּמוֹתָן as they .

178. The **Nominative Case** of a Personal Pronoun is expressed only when emphatic, or when the Predicate is a Noun, Pronoun, or Participle. When the Predicate is a Verb, and there is no emphasis, the Pronoun is implied in the form of the Verb.

Thus, Exod. xx. 2, אֲנִכִּי יְהוָה אֱלֹהֶיךָ *I (am) the Lord thy God*; but the Pronoun is implied in the Verb, in Exod. iii. 14, אֶהְיֶה אֲשֶׁר אֶהְיֶה *I am that I am*.

179. The **Accusative Case** is formed by adding the Pronominal Suffixes to אֹת (another form of אַת, the *sign of the Accusative*, cf. § 126). But except when there is special emphasis the accusative of the personal pronouns is commonly expressed by means of a suffix appended to the Verb. These **Verbal (or Objective) Suffixes** will be given later (§ 231). They are almost identical in form with the Possessive.

180. The **Dative** and **Ablative Cases** are formed by means of the Prefixes לְ, בְּ, מִי, or מִפְּנֵי (a strengthened form of מִן) with the Possessive Suffixes.

181. The Pronominal Suffixes are also appended to other Particles, such as עִם אֹת *with*; אַחֲרַי *after*; אֵל *to*; לִפְנֵי *before*, *on the face of*; עַל *upon*; תַּחַת *under*; אֵין *no, none*.

The following Paradigm will sufficiently indicate the forms:

182. Particles with Pronominal Suffixes.

	with	to	upon	before	after
	אִתּ <sup>3</sup>	אֵל <sup>1</sup>	עַל <sup>1</sup>	לִפְנֵי	אַחֲרַי <sup>1</sup>
me	אִתִּי	אֵלַי	עָלַי	לִפְנֵי <sup>2</sup>	אַחֲרָי
thee (m.)	אַתָּךְ	אֵלֶיךָ	עָלֶיךָ	לִפְנֶיךָ	אַחֲרֶיךָ
him	אַתּוֹ	אֵלָיו	עָלָיו	לִפְנָיו	אַחֲרָיו
us	אַתָּנוּ	אֵלֵינוּ	עָלֵינוּ	לִפְנֵינוּ	אַחֲרֵינוּ
you (m.)	אַתְּכֶם	אֵלֵיכֶם	עָלֵיכֶם	לִפְנֵיכֶם	אַחֲרֵיכֶם
them (m.)	אַתָּם	אֵלֵיהֶם	עָלֵיהֶם	לִפְנֵיהֶם	אַחֲרֵיהֶם

*Notes*—(1) Before suffixes these particles assume a plural form; the suffixes are added as if to the forms אֵלִים, אֱלִים, אַחֲרִים (cf. §§ 164, 168).



(2) The form לפני *before* is literally *to the face of*: *before me* = *to my face*, and is made up of ל *to*, and פנים *face*, with the pronominal suffix.

(3) Note the two meanings of את: (1) the accusative sign (§ 126), which with suffixes becomes אות; (2) *with*, which with suffixes doubles the ת, changing tsere to short chireq. Thus: (1) אותי *me*, (2) אתי *with me*.

#### Exercise xiv.

עִמָּדִי with me.

אֵין not; often = there is not (opp. to יֵשׁ there is).

אֲחֵרוֹן the last (m.)

אֱמֶת truth (f.)

עָשִׂיתָ thou hast made.

צָבָא a host (constr. צְבָא).

לְבַד alone, see p. 141.

עַתָּה now.

רָאוּ see ye.

זָקְנָה old age (f.)

לֹא not.

שָׁמַיִם heavens (constr. שָׁמַי).

צְבָאוֹת hosts (constr. צְבָאוֹת).

יָם sea (m.)

יְהִי they are.

נָבִיא prophet (m.)

1. רָאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי.
2. אַתָּה-יְהוָה לְבַדָּה אַתָּה עָשִׂיתָ אֶת-הַשָּׁמַיִם וְשָׁמַיִם וְכָל-צְבָאֵם הָאָרֶץ וְכָל-אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל-אֲשֶׁר בָּהֶם: 3. מֶה-יְהִי אֵלָה: 4. אֲנִי יְהוָה רִאשׁוֹן וְאַתָּה-אֲחֵרִיִּים אֲנִי-הוּא: 5. אַתָּה-יְהוָה מֶלֶכִּי אֱלֹהִים: 6. וְעַתָּה אֲדָנִי יְהוָה אַתָּה-יְהוָה הָאֱלֹהִים וְדַבְּרִיהָ יְהִי אֱמֶת: 7. וְעַד-זָקְנָה אֲנִי הוּא: 8. לֹא-מִבְּנֵי יִשְׂרָאֵל הִנֵּה: 9. וַיֹּאמֶר לוֹ גַּם-אֲנִי נָבִיא כְּמֹדָה:

1. Deut. xxxii. 39. 2. Neh. ix. 6. 3. Zech. i. 9. 4. Is. xli. 4.  
5. Ps. xlv. 5. 6. 2 Sam. vii. 28. 7. Is. xlvi. 4. 8. Judg. xix. 12.  
9. 1 Kings xiii. 18.

<sup>1</sup> The 3rd Personal Pronouns הוּא, הֵמָּה are sometimes used to give greater emphasis to a preceding pronoun; in this case they are not to be translated.

## LESSON XIII.

PRONOUNS: DEMONSTRATIVE, INTERROGATIVE, AND  
RELATIVE.

## 183. The Demonstrative Pronouns are—

MASC.

FEM.

1. זֶה (or הַזֶּה) *this* . . . . . זֹאת (or הַזֹּאת) *this*.2. הַזֶּה (or הַזֵּה) *that* . . . . . הַזֵּה (or הַזֵּה) *that*.

PLURAL (for both Genders).

1. אֵלֶּה (or הָאֵלֶּה) *these*.2. { (Masc.) הֵם, הֵמָּה (or הֵם, הֵמָּה) }  
{ (Fem.) הֵנּוּ, הֵנָּה (or הֵנּוּ, הֵנָּה) } *those*.

184. Demonstrative Pronouns may be used as Adjectives, in which case they agree with their Nouns in Number and Gender. They are then used with the Article, as: בַּיּוֹם הַהוּא: *in that day*; בַּיּוֹם הַגָּדוֹל הַהוּא: *in that great day*.

185. But Demonstrative Pronouns standing alone, i. e. used pronominally as subjects, may not take the Article, although Prepositions may stand before them.

Thus, Ex. iii. 15, זֶה שְׁמִי לְעֹלָם זֶה זִכְרִי לְדֹר וָדֹר: *this (is) my name for ever, and this (is) my memorial from generation (to) generation*; בּוֹטָח: בְּזֹאת אֲנִי בּוֹטָח: *in this I am confident*.

## 186. The Interrogative Pronouns are—

מִי *who?*      מָה *what?*      מָה, מַה *how?*

Both may be joined with the Prefix Prepositions; thus, לְמִי *to whom?* לָמָּה *why?* כַּמָּה *how great?* בְּמִי *in whom?* בְּמָה *in what?*

The Accusative Prefix אֶת- may be joined to מִי (not to מָה); thus, אֶת־מִי *whom?*

Both may stand as Genitives: בֶּן־מִי *whose son?*

The interjectional *how!* is expressed by מָה: מַה־טוֹב *how good!* מַה־נוֹרָא *how fearful!*

<sup>1</sup> These forms are used also for the 3rd Personal Pronoun; see Table, § 177. For the definite article in § 183 see § 184.

## Pointing of מַה.

The pointing of this word closely resembles that of the Article (§ 105).

1. מַה (with Daghesh conjunctive) before non-gutturals, מַה-גָּדוֹל *how great!*
2. מַה before א and ר, מַה-אֵלֶּה *what (are) these?*
3. מַה before ה, הָ, וָ, מַה-חָכָם *how wise!*
4. מַה before ה, ח, ז, not with qamets, מַה-הִיא *what (is) she?*

187. **The Relative Pronoun** is אֲשֶׁר *who, which*, for all genders and numbers. It may take the Prefix Prepositions: לְאֲשֶׁר, בְּאֲשֶׁר, etc. (for the *pathach*, see § 65 c).

1. Often אֲשֶׁר is untranslatable in itself, and only serves to give a relative character to the sentence by changing a Demonstrative Pronoun (generally a suffix-pronoun) into the corresponding Relative, e. g. בּוֹ וְרָעוּ *its seed (is) in it*, but Gen. i. 11, בּוֹ אֲשֶׁר וְרָעוּ *whose seed (is) in it* (lit. *which its seed*); פָּקְדוֹ he visited *him*, אֲשֶׁר פָּקְדוֹ *whom* he visited.

2. The Relative Pronoun is frequently omitted altogether, e. g. Is. xl. 20, בָּצִיר-יָרוֹם מִמֶּנִּי *an idol (which) shall not be moved*; Ps. lxi, גְּבוּרָהּ מִיָּדִי *unto a rock (which) is higher than I*.

## Exercise xv.

וַיֵּרָא and he saw.

הָיָה he was.

רָעָב famine (m.)

יִשָּׁר shall be sung.

קָרָא he cried.

בָּא coming (a participle).

עֶבֶד a slave, servant.

וַיְהִי and he was.

רִאשׁוֹן former.

שֵׁם name.

שִׁיר a song.

קָדוֹשׁ holy (m.)

אָמַר he said.

וַיֹּאמְרוּ and they will say.

וַיֹּאמֶר and he said.

שֵׁשִׁי sixth.

1. בֵּינִים הַהוּא יוֹשֵׁר הַשִּׁיר-הַזֶּה בְּאֶרֶץ יִהְיֶה:

2. זֹאת הָאֶרֶץ: 3. זֹאת הָאִשָּׁה וְזֶה-בְּנָה: 4. וְקָרָא

זֶה אֶל-זֶה וַאֲמַר קָדוֹשׁ קָדוֹשׁ יְהוָה יִהְיֶה צְבָאוֹת:

5. מִיָּזָה בָּא מֵאֲדוֹם: 6. וְלִמִּי אֱלֹהִים לְפָנֶיךָ: 7. וַיֹּאמֶר

מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנִכִּי בָּא אֶל-בְּנֵי יִשְׂרָאֵל



וְאָמְרוּ-לִי מַה-שָּׂמוֹ : 8. בְּמַה-יָּמִי-עֲבֹדָה : 9. הָרָעַב  
הָרָאשׁוֹן אֲשֶׁר הָיָה בְּיָמֵי אַבְרָהָם : 10. וַיֵּרָא אֱלֹהִים  
אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עָרֵב וַיְהִי-בֹקֶר  
יוֹם הַשְּׁשִׁי :

*Exercise xv.*—1. Is. xxvi. 1. 4. Is. vi. 3. 5. Is. lxiii. 1. 6. Gen. xxxii. 18. 7. Exod. iii. 13. 8. Ps. cxix. 84. 9. Gen. xxvi. 1. 10. Gen. i. 31.

## LESSON XIV.

### THE VERB: GENERAL SCHEME.

188. **Every Hebrew Verb consists in its simplest form of three Consonants, called Radicals** or root-letters. All inflection whereby the particulars of mood, tense, person, number, etc. are indicated, consists (1) in varying the vowels of the three radicals, (2) in prefixing, appending, or inserting various serviles (§§ 88 sqq.).

A very few Verbal roots are apparently **quadriliteral**, a fourth root-letter being inserted in a trilateral word, as כָּרַס *ravage* (ר inserted) Ps. lxxx. 14.

189. The most striking characteristic of the Hebrew Verb is its richness in **Voices**, or in what may fairly be regarded as the equivalent of Voices. In English we have, properly speaking, only one Voice, the Active; while the Passive has to be expressed by the help of the auxiliary verb 'to be.' Latin has two Voices; Greek has three, i. e. the same Greek verb can express by a mere change of ending either *I watch*, *I watch myself*, or *I am watched*. **The Hebrew Verb possesses seven such modifications, three active, three passive, and one reflexive.** They are variously termed voices, species, modifications, or **Conjugations**.

190. The nature of these modifications will be understood from the following:—

## Scheme of the Seven Conjugations.

CHARACTER.		NAME.	MEANING.
Simple	{ <i>Active</i>	Qal	<i>he watched.</i>
	{ <i>Passive</i>	Niphal	<i>he was watched.</i>
Intensive	{ <i>Active</i>	Piel	<i>he watched diligently.</i>
	{ <i>Passive</i>	Pual	<i>he was watched diligently.</i>
Causative	{ <i>Active</i>	Hiphil	<i>he caused to watch.</i>
	{ <i>Passive</i>	Hophal	<i>he was caused to watch.</i>
Reflexive		Hithpael	<i>he watched himself.</i>

*Obs.*—The meaning of the names of these conjugations will appear later. See § 200. It is not to be supposed that every verb is found in all seven conjugations. This rarely happens. Moreover, while it is in general true that Piel is *intensive*, Hiphil *causative*, and Hithpael *reflexive*, these characteristic meanings are often more or less obscured, and seldom appear so clearly as in the scheme above. The Niphal conjugation was probably originally reflexive, and in many verbs retains its reflexive force, see p. 80.

191. In each of these seven Conjugations there are two so-called **Tenses**—the Perfect and the Imperfect (sometimes misnamed Past and Future). These are not Tenses in the full sense, in that they do not fix the time of the action but state only its completedness or incompleteness. **The Hebrew Verb has no Tenses; the time of the action, past, present, or future, must in every instance be gathered from the context.** A tense in English fixes two particulars:—(1) the time of the action, (2) its completedness or otherwise. Thus we have Past Imperfect=I was watching; Past Perfect=I had watched; Past Indefinite (Gk. *aorist*)=I watched; and the same in Present and Future. The Hebrew ‘Tense’ disregards time, and looks only to *completedness*. As we can the more easily predicate completion of past actions and incompletion of future actions, the Hebrew Perfect is generally past and the Imperfect future.

192. Besides the two ‘Tenses’ each Conjugation has an Imperative (except Pual and Hophal), Infinitive, and Participle. The subjective moods (Subjunctive and Optative) are mostly expressed by the Imperfect.

193. The **Imperative** is found only in the second person,

and is used only in affirmative commands. What is called the third person imperative ('let him do') is expressed by the *imperfect*. The *imperfect* is also used in *prohibitions* with the negative particle **אַל** *not* ('objective'), or **אַל** ('subjective,' implying wish, request, warning).

The **Infinitive Construct** is the substantive-form of the verb, as in other languages, and is often governed by prepositions, as **לְקַטֵּל** *to kill*; **בְּקַטֵּל** *in killing*. The **Infinitive Absolute** is used with other parts of the same verb to give additional emphasis, as **קָטַל אֶקְטֹל** ('to kill I will kill') *I will surely kill*, see § 284.

The **Participles** are the adjective-forms of the verb, and are often used with the article, as **הַקָּטֵל** ('the man killing') *one who kills*; **הַמֹּשֵׁל** ('the man ruling') *he who rules, the ruler*. So with substantives, the article being repeated, as **הַמֶּלֶךְ הַמֹּשֵׁל** ('the king, the man ruling') *the king who rules*. The relative pronoun and the verb are thus often the proper rendering of the participle. Sometimes, also, the participle is employed, with the copula (part of the verb *to be*) understood, as a predicate, especially for the **Present Tense**, as **הַמֶּלֶךְ מֹשֵׁל** ('the king is ruling') *the king rules*.

*Obs.*—The participles are modified like adjectives to express gender and number.

194. The Perfect and Imperfect are conjugated by the aid of *preformatives* (at the beginning) and *afformatives* (at the end) to express the different numbers, persons, and genders of the verb (§ 188), according to the following scheme. The third person is given first as the simplest form (§ 91).

#### PERFECT (with *afformatives*).

Sing. 3rd pers., m. (stem.)	Plur. 3rd pers., c.	
„ „ f. הַ		ו
„ 2nd pers., m. תַּ	„ 2nd pers., m. תָּ	תָּ
„ „ f. תַּ	„ „ f. תְּ	תְּ
„ 1st pers. תִּ	„ 1st pers. נִ	נִ



IMPERFECT (with *preformatives and affirmatives*).

Sing. 3rd pers., m. . . . י	Plur. 3rd pers., m. י . . . י
„ „ f. . . . ת	„ „ f. ת . . . ת
„ 2nd pers., m. . . . ת	„ 2nd pers., m. ת . . . ת
„ „ f. . . . ת	„ „ f. ת . . . ת
„ 1st pers. . . . א	„ 1st pers. . . . א

*Obs.*—The sheva in the preformative of the imperfect is modified according to the rules in § 70, e.g. יִפְקֹד becomes יִפְקֹד, and יִהְיֶה becomes יִהְיֶה.

195. **This table contains the key to the inflection of the perfect and imperfect in all the species of all Hebrew verbs.** Variations from the type will be accounted for as they arise, by the general laws of orthography and euphony. The effect of the preformatives and affirmatives in modifying the vowels of the verb should be carefully studied in the following paradigm, containing also the imperative, infinitive, and participles, *the whole of which must be committed to memory*, as a preliminary to the mastery of all verbal forms. The verb chosen as the example here is פָּקַד *he has visited*.

*Obs.*—This verb is selected as not containing any letter that is the subject of special rules, i. e. no weak letter, or semi-vowel, or guttural. The insertion or omission of the *daghesh lene* in the first radical פ will occasion no difficulty. See § 36. It is a **strong verb**, i. e. its radicals bear the weight of every change without modification. The verb פָּעַל *he has done*, selected by the older grammarians, is open to objection, chiefly from its second radical being a guttural. A curious consequence of this choice has, however, enstamped itself upon the technical language of Hebrew grammar, as will be noted in § 200.

## LESSON XV.

## FIRST (ACTIVE) FORM: QAL.

196. The First Conjugation of the Hebrew Verb is the Simple. It has its name (לֵךְ *light*) from the fact that alone of the seven conjugations its inflections proceed from the simple verbal stem without any characteristic prefix (as Niphal, Hiphil, etc.) or doubled radical (as Piel and Pual). **Its root, from whence the Imperfect and Imperative are directly formed, is found in the Infinitive Mood (Construct).**

But the third person perfect qal, being one of the simplest forms, is employed for practical convenience as the verbal stem, and is the part generally given in vocabularies and lexicons, even when the qal species of the verb is not actually in use.

197.

## Paradigm of Qal.

The accent is on the last syllable except where otherwise marked.

## INFINITIVE MOOD.

Absolute : פָּקַד to visit.

Construct : פָּקַד to visit ; בִּפְקֹד in visiting ;  
לְפָקֵד for visiting ; מִפְּקֹד from visiting.

## PARTICIPLE ACTIVE.

פֹּקֵד visiting, one visiting (m.)

פֹּקֶדֶה (פִּקְדָּה) (fem.)

פֹּקְדִים (pl. m.)

## PARTICIPLE PASSIVE.

פְּקוּד visited, one visited (m.)

פְּקוּדָה (fem.)

פְּקוּדִים (pl. m.)

## PERFECT TENSE.

*Sing.*פָּקַד he visited<sup>1</sup>.

פָּקְדָה she visited.

פָּקְדָתָ thou visitedst (m.)

פָּקְדָתָ thou visitedst (f.)

פָּקְדָתִי I visited, or have visited.

*Plur.*

פָּקְדוּ they visited.

פָּקְדַתֶם you visited (m.)

פָּקְדַתְּ you visited (f.)

פָּקְדָנוּ we visited.

## IMPERFECT TENSE.

יִפְקֹד he will visit<sup>1</sup>.

תִּפְקֹד she will visit.

תִּפְקֹד thou wilt visit (m.)

תִּפְקֹדָה thou wilt visit (f.)

אֶפְקֹד I shall visit.

יִפְקְדוּ they will visit (m.)

תִּפְקְדְנָה they will visit (f.)

תִּפְקְדוּ you will visit (m.)

תִּפְקְדְנָה you will visit (f.)

נִפְקֹד we shall visit.

<sup>1</sup> These meanings are only approximate. See §§ 191, 220-222.

## IMPERATIVE MOOD.

<i>Sing.</i>	<i>Plur.</i>
פִּקֹּד visit thou (m.)	פִּקְדוּ visit ye (m.)
פִּקְדִי visit thou (f.)	פִּקְדְנָה visit ye (f.)

198. **Some strong verbs differ from this paradigm:—**

*a.* In the perfect, third pers. sing. masc., by taking *tsēre* in the second syllable instead of *pathach*, e.g. יָקַן *he was old*, יָבֵשׁ *he was dry*. These are generally **intransitives**. A rarer form takes *cholem*, e.g. קָטַן *he was little*.

*b.* In the imperfect (also imperative and infinitive) by taking *pathach* in the second syllable, e.g. יִכְבֵּד, כִּבֵּד. These are noted in the vocabularies as **Imperfect A** verbs.

## Exercise xvi.

*Obs.*—1. The personal pronoun *he* is, henceforth, omitted from the meanings of verbs in the vocabularies.

2. Let the learner write down the forms of any strong verbs among the following in *qal*, according to the paradigm, so as to become perfectly familiar with them before proceeding to translation. So also with the subsequent conjugations.

אָבַר is ruined.	יָבֵשׁ impf. יִבֵּשׁ is withered, dried.
אָהַב (impf. יֶאֱהַב, יֵאָהֵב), has loved.	יָדַע has known.
אָז then, gen. with impf.	יָם sea.
אָח brother.	יָרַח moon.
אֵיךְ how?	יָשַׁב has dwelt.
גָּדַל and גִּדֵּל has been great.	יָתוֹם orphan.
גָּנַל has robbed.	כָּלַב dog; (כָּלֵב in pause) Caleb.
גָּנַב has stolen, taken away.	לֵב heart; middle.
דָּל poor.	מָלֵא has become full; with acc.
הָלַךְ went.	מִצְוָה command.
יָקַן has become old (impf. A): also adj., old.	מִצְרַי Egyptian (subst. and adj.)
חֹדֶשׁ month.	מָשַׁל has ruled.



מִשְׁפָּט judgment.

מָת dead.

מָתַק has become sweet (impf.

A).

נָא I pray (*quæso*).

נֶעַר boy.

נָפַל has fallen.

עֶבֶד servant.

עָמַד has stood, withstood.

עָשִׁיר rich (adj.)

פָּשַׁט has attacked, fallen upon  
(impf. A and O).

קָטַן has been little ; followed

by מֶנּוּ, has been less

than, i.e. *unworthy of*.

רָדַף has pursued, followed.

רָשׁ poor.

שָׂדֶה field.

שָׂרַף has burned.

שָׁבַר has broken in pieces.

שָׁבַת has rested.

שַׁבָּת f. Sabbath.

שָׁוָא (shāv) in vain (*frustra*).

שָׁכַן has dwelt.

שָׁמַר has watched, observed.

שֵׁנִי second.

שֶׁמֶשׁ sun.

שָׁפַט has judged.

שָׁקַד has watched.

שָׁרַץ has multiplied, swarmed.

תָּבַל f. (generally without  
art.), world.

1. אָמַר נֶעַר מִצְרֵי אֶל-דָּוִד פָּשְׁטָנוּ עַל-כָּנָב<sup>1</sup> כְּלָב וְאֶת-  
צִקְלָג שָׂרְפָנוּ בָאֵשׁ: 2. וְדָוִד אָז יָשָׁב בְּעִיר הַחַיָּא:  
3. אָמַר אֱלֹהִים אֶל-הָאָדָם אַתֶּם שָׂרַצוּ בָאָרֶץ: 4. הַשֹּׁפֵט<sup>2</sup>  
כָּל-הָאָרֶץ לֹא יַעֲשֶׂה<sup>3</sup> מִשְׁפָּט: 5. אָמְרָה רִבְקָה<sup>4</sup> מִי  
הָאִישׁ הַהֵלֵךְ בַּשָּׂדֶה וַיֹּאמֶר הָעֶבֶד הוּא יִצְחָק: 6. בַּחֹדֶשׁ  
הַשְּׁנִי יִבְשֶׁה הָאָרֶץ: 7. אָמַר הַכֹּסִיל מִים גְּנוּבִים יִמְתָּקוּ:  
8. אָמַר אֱלֹהִים לְיִצְחָק אֶל-תֵּירֵד<sup>5</sup> מִצְרַיִמָּה<sup>6</sup> שָׁכֵן בָּאָרֶץ  
הַזֹּאת: 9. אָמַר יִצְחָק אֶל-עֲשׂו הִנֵּה-נָא זָקַנְתִּי וְלֹא  
יִרְעֵתִי יוֹם מוֹתִי: 10. רִבְקָה אֶהְבֵּת אֶת-יַעֲקֹב מִן הָאָח

<sup>1</sup> The south country, where Caleb had a possession, and where was situated the town of Ziklag.

<sup>2</sup> A question is asked in Hebrew by the prefix ה (interrogative) attached to the first word in the clause. <sup>3</sup> 'Will He do?'

<sup>4</sup> Rebekah.

<sup>5</sup> 'Do not go down.'

<sup>6</sup> 'To Egypt;'

pause-form. The direction *whither*, less frequently the *where*, is indicated by the appended ה (local) mostly without the tone, e.g. אֶרֶץ to the earth; שָׁמַיְמָה to heaven.

הַגָּדוֹל: 11. שָׁמַר תִּשְׁמֹר<sup>7</sup> אֶת-הַמִּצְוָה הַזֹּאת: 12. עָשִׂיר  
 בְּרָשִׁים יִמָּשֵׁל: 13. אָמַר דָּוִד אֶל-שָׁאוּל אַחֲרֵי מִי אַתָּה  
 רִדְף אַחֲרֵי כָל־בֵּית: 14. שָׁמַר אֶת-הַשָּׁבֶת: 15. אֶל  
 תִּגְזֹל-דָּל<sup>8</sup>: 16. אִם יִהְיֶה לֹא יִשְׁמַר עֵיר שׁוֹא שָׁקֵד  
 שָׁמַר: 17. שִׁפְטוּ דָל וְיִתּוֹם: 18. הִיָּה אֱלֹהִים אֶת  
 יִשְׁמָעֵאל<sup>9</sup> וַיִּגְדַּל<sup>10</sup>: 19. אֵךְ אֲבֹרֶת צִוֶּר<sup>11</sup> אֵיךְ נִפְלֵת  
 בְּלִב הַיָּם: 20. קִמַּנְתִּי מִכָּל-הַחֲסָדִים<sup>12</sup>:

<sup>7</sup> See § 193, Inf. Abs.    <sup>8</sup> For the reason of the shortening of the vowel of the verb, see §§ 69, 48 (3).    <sup>9</sup> Ishmael.    <sup>10</sup> 'And he was great.'

<sup>11</sup> Tyre.    <sup>12</sup> 'The mercies.'

## LESSON XVI.

### THE VERB (CONTINUED): NIPHAL.

199. **The Niphal conjugation is primarily reflexive,** and sometimes expresses simply the reflex action of *qal*, e. g. *qal*, to guard; Niphal, to guard oneself (Greek middle φυλάσσεσθαι). Hence it may denote reciprocal action, as to consult together, to quarrel, etc. **But the most usual meaning of Niphal is a simple passive of qal.**

200. **In explanation of the name Niphal** it may be noted that the older grammarians adopted as a paradigm the verb פָּעַל *he has done*. The 3rd s. m. perf. of this verb in each of the conjugations after *qal* (reflexive, intensive, etc., see § 190) was taken as the name of that conjugation. So that as the 3rd s. m. perf. reflexive of פָּעַל is נִפְעַל (*niph'al*), and the same form in the intensive conjugation is פִּעַל (*pi'el*), causative הפִּעִיל (*hiph'il*), etc., these became adopted as the technical names for the corresponding conjugations in all verbs.

201. As contrasted with *qal* (the *light* conjugation), the other six are marked by some characteristic prefix or inserted letter. **The characteristic of Niphal is the prefix הִנֿ-**

*hin-*, which, however, is abbreviated in two ways: (a) Before the perfect and participle the prefix is ה (before a guttural ה). (b) In the infinitive, imperative, and imperfect, the ה assimilates with the first radical of the verb by daghesh forte (§ 37. 2), while in the imperfect the ה also is absorbed. Thus infin. (and imperat.) הִפְקֹד, imperf. יִפְקֹד (for יִהְיֶה נִפְקֹד).

202.

## Paradigm of Niphal.

## INFINITIVE.

Absolute : נִפְקֹד to be visited.

Construct : הִפְקֹד to be visited ; בְּהִפְקֹד in being visited.

לְהִפְקֹד for being visited ; מִבְּהִפְקֹד from being visited.

## PARTICIPLE.

נִפְקָד being visited (m.) (pl. m. נִפְקָדִים).

## PERFECT TENSE.

*Sing.**Plur.*

נִפְקֹד	} he	} was visited.
נִפְקְדָה		
נִפְקַדְתָּ	} thou wert visited	} m.
נִפְקַדְתָּ		
נִפְקַדְתִּי	I was visited.	

נִפְקְדוּ	they were visited.
נִפְקַדְתֶּם	} you were visited
נִפְקַדְתֶּן	
נִפְקַדְנוּ	we were visited.

## IMPERFECT TENSE.

יִפְקֹד	} he	} will be visited.
תִּפְקֹד		
תִּפְקֹד	} thou wilt be visited	} m.
תִּפְקְדִי		
אִפְקֹד	I shall be visited.	

יִפְקְדוּ	} they will be visited	} m.
תִּפְקְדֶנָּה		
תִּפְקְדוּ	} you will be visited	} m.
תִּפְקְדֶנָּה		
נִפְקֹד	we shall be visited.	

## IMPERATIVE.

הִפְקֹד	be thou visited (m.)	הִפְקְדוּ	be ye visited (m.)
הִפְקְדִי	„ „ „ (f.)	הִפְקְדֶנָּה	„ „ „ (f.)



## Exercise xvii.

אָכַל has eaten.	מֵאֵל food.
בָּחַר has chosen (niph. participle, choice, precious).	מָלַט (niph.) has escaped.
הָלַךְ has gone.	מַבּוּל flood.
זָכַר has remembered.	נַפֶּשׁ soul.
זָהָב gold.	שָׁמַר he has watched.
חָכְמָה wisdom.	לְנֶצַח for ever.
כֶּסֶף silver.	סָמָךְ has upheld.
פָּרַת he has cut (off).	עוֹן iniquity.

1. וְאַתָּה קַח<sup>1</sup> לָךְ מִכָּל-מֵאֵל אֲשֶׁר יֵאָכֵל : 2. יִזְכֹּר  
 עוֹן אֲבֹתָיו אֶל-יְהוָה : 3. כֹּה אָמַר יְהוָה הַשְׁמֵרוּ  
 בְּנִפְשׁוֹתֵיכֶם : 4. עַל יְהוָה נִסְמְכֵתִי לְנֶצַח : 5. הוֹלִיךְ  
 בְּחָכְמָה הוּא יִמְלֹט : 6. נִבְחָר שֵׁם מִכֶּסֶף<sup>2</sup> וּמִזָּהָב :  
 7. נִסְמָךְ הַסֵּמְכוֹ עַל יְהוָה : 8. לֹא יִפְרֹת כָּל-בָּשָׂר עוֹד  
 מִן-הַמַּבּוּל :

<sup>1</sup> Imperat. 2 s. m. לָקַח *he has taken*.<sup>2</sup> See § 173.

## LESSON XVII.

## THE VERB (CONTINUED): PIEL AND PUAL.

203. **The Piel conjugation is primarily intensive; the Pual is simple passive of Piel.** The intensive meaning is, however, often obscured, and the force of these conjugations must be studied in individual verbs. It may be noted that (a) piel is frequently causative (as לָמַד, qal, *to learn*; piel, *to teach*). (b) Some verbs intransitive in qal are transitive in piel (as הִזָּק, qal, *to be strong*; piel, *to strengthen*). (c) Many verbs (with or without a qal form) use a piel in a *simple* sense.

204. **The characteristic of piel and pual is the doubling by daghesh of the middle radical.** If this radical is a guttural the preceding vowel is lengthened (§ 65 a).

The participle has the preformative **בְּ**. Pual (as a passive) has no imperative.

*Obs.*—For the vowels of piel and pual, see the Paradigm. Many verbs in the *piel* take *pathach* under the second radical instead of *tsere*. So also the *hithpacl*, § 206.

## 205. Paradigm of Piel and Pual.

### INFINITIVE.

#### *Piel.*

#### *Pual.*

Abs. **בִּקֵּר** to visit diligently.

None.

Constr. **בִּקֵּר** to visit diligently. { With prefix  
prepp.  
as before. } **בִּקְרָא** to be visited diligently.

### PARTICIPLE.

**מְבַקֵּר** visiting diligently (m.)  
(pl. m. **מְבַקְרִים**).

**מְבִקְרָא** being visited diligently (m.)  
(pl. m. **מְבִקְרִים**).

### PERFECT.

#### *Piel.*

#### *Pual.*

#### *Piel.*

#### *Pual.*

Sing. 3 m.

**בִּקֵּר**

**בִּקְרָא**

Plur. 3 c.

**בִּקְרוּ**

**בִּקְרוּ**

„ f.

**בִּקְרָה**

**בִּקְרָה**

„ 2 m.

**בִּקְרָתֶם**

**בִּקְרָתֶם**

„ 2 m.

**בִּקְרָתְךָ**

**בִּקְרָתְךָ**

„ f.

**בִּקְרָתְךָ**

**בִּקְרָתְךָ**

„ f.

**בִּקְרָתְךָ**

**בִּקְרָתְךָ**

„ 1 c.

**בִּקְרָנוּ**

**בִּקְרָנוּ**

„ 1 c.

**בִּקְרָתִי**

**בִּקְרָתִי**

### IMPERFECT.

#### *Piel.*

#### *Pual.*

#### *Piel.*

#### *Pual.*

Sing. 3 m.

**יִבְקֵר**

**יִבְקֵר**

Plur. 3 m.

**יִבְקְרוּ**

**יִבְקְרוּ**

„ f.

**תִּבְקֵר**

**תִּבְקֵר**

„ f.

**תִּבְקְרָנָה**

**תִּבְקְרָנָה**

„ 2 m.

**תִּבְקְרוּ**

**תִּבְקְרוּ**

„ 2 m.

**תִּבְקְרוּ**

**תִּבְקְרוּ**

„ f.

**תִּבְקְרִי**

**תִּבְקְרִי**

„ f.

**תִּבְקְרָנָה**

**תִּבְקְרָנָה**

„ 1 c.

**אִבְקֵר**

**אִבְקֵר**

„ 1 c.

**נִבְקֵר**

**נִבְקֵר**

## IMPERATIVE.

	<i>Piel.</i>	<i>Pual.</i>		<i>Piel.</i>	<i>Pual.</i>
Sing. 2 m.	פִּקֹּד	None.	Plur. 2 m.	פִּקְדוּ	None.
„ f.	פִּקְדִי		„ f.	פִּקְדְּנָה	

## Exercise xviii.

*Obs.*—For words not given, see Vocabulary at end of book.

אָמַן <i>piel</i> , has made strong.	קָדַד <i>qal</i> and <i>piel</i> , has measured.
זָמַר <i>piel</i> , has sung.	סָפַר <i>piel</i> , has told, numbered.
חָזַק <i>piel</i> , has made strong.	עָשָׂה has done.
יָלַד has brought forth.	קָדַשׁ <i>piel</i> , has made holy.
כָּבֵד <i>piel</i> , has honoured.	רָדַף has pursued.

1. זָמְרוּ לַיהוָה בְּכִנּוֹר זָמְרוּ לֵאלֹהִים זָמְרוּ<sup>1</sup> :
2. מִי יִסְפֹּר אֶת-הַכּוֹכָבִים וּמִי יִמְדַּד אֶת-הַיָּם :
3. סָפַר הָעֶבֶד לְיֹצֵחַק אֶת-כָּל-הַדְּבָרִים אֲשֶׁר עָשָׂה :
4. חָזְקוּ יָדַיִם רַפּוֹת וּבְרָכִים כּוֹשְׁלוֹת אֲמִצּוּ<sup>1</sup> :
5. בְּטָרֶם הָרִים יִלְדוּ<sup>1</sup> מֵעוֹלָם עַד עוֹלָם אֲתָה אֵל :
6. הַמְכַבֵּד יְהוָה הוּא גַם רָדַף צָדִיק :
7. זָכַר אֶת-יְיָוָה הַשֶּׁבֶת לְקַדֵּשׁ אֶת-יְיָוָה הָיָה אֲשֶׁר  
קָדַשׁ יְהוָה :
8. הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד-אֵל :

<sup>1</sup> Pause form.

## LESSON XVIII.

THE VERB (CONTINUED) : HITHPAEL, HIPHIL, AND HOPHAL.

206. It will be found convenient to place **the Hithpael** here, as it **precisely follows the Piel in form, only with the prefix הִתְ** *hith-*, *pathach* being under the first radical throughout. The second radical has *tsere* or *pathach* (like



*piel*, § 204 *Obs.*). Thus, *piel* inf. פָּקַד, *hithpael* הִתְפַּקֵּד. The participle has the preformative הִ. After prefixes (imperfect and participle) the ה of this הִ is absorbed and the prefix takes its vowel.

*Obs.* 1.—When the first radical is a sibilant (ס, ז, ש, שׁ), the ה in the prefix הִ changes places with it. Thus from שָׁמַר *he kept*, we have not הִשָּׁמַר but הִשְׁמַר. When the first radical is ז, the transposed ה becomes ז, e.g. from צָדַק *he was just*, comes הִצְדַּק *he justified*.

When the first radical is a dental (ד, ט, ת), the ה is *assimilated* (by daghesh forte, see § 37. 2); also occasionally with other letters.

*Obs.* 2.—In a few passages a passive of *hithpael* is found of the form *hothpaal* (הִתְפַּקֵּר). See Lev. xiii. 55, 56, Num. i. 47, Deut. xxiv. 4, 1 Kings xx. 27.

207. **The signification of hithpael is generally reflexive and intensive;** as to *do to* or *for oneself*, to *make oneself*, or to *show oneself* in any way, that which the simple verb expresses. Sometimes it denotes **reciprocal action**; as to *do one to another*. For other meanings that spring out of this general notion, the lexicon or vocabulary must be consulted.

208.

**Paradigm of Hithpael.**

## INFINITIVE.

Constr. הִתְפַּקֵּד to visit oneself.

## PARTICIPLE.

מִתְפַּקֵּד sing. visiting oneself.

(pl. m. מִתְפַּקְדִּים).

## PERFECT.

Sing. 3 m.	הִתְפַּקֵּד	Plur. 3 c.	הִתְפַּקְרוּ
„ f.	הִתְפַּקְדָּה	„ 2 m.	הִתְפַּקְדְּתֶם
„ 2 m.	הִתְפַּקְדְּתֶם	„ f.	הִתְפַּקְדְּתֶן
„ f.	הִתְפַּקְדָּתִי	„ 1 c.	הִתְפַּקְדָּנוּ
„ 1 c.	הִתְפַּקְדָּנוּ		

## IMPERFECT.

Sing. 3 m.	יִתְּפֹקֵד	Plur. 3 m.	יִתְּפֹקְדוּ
„ f.	תִּתְּפֹקֵד	„ f.	תִּתְּפֹקְדֶנָּה
„ 2 m.	תִּתְּפֹקְדוּ	„ 2 m.	תִּתְּפֹקְדוּ
„ f.	תִּתְּפֹקְדִי	„ f.	תִּתְּפֹקְדֶנָּה
„ 1 c.	אִתְּפֹקֵד	„ 1 c.	נִתְּפֹקֵד

## IMPERATIVE.

Sing. 2 m.	הִתְּפֹקֵד	Plur. 2 m.	הִתְּפֹקְדוּ
„ f.	הִתְּפֹקְדִי	„ f.	הִתְּפֹקְדֶנָּה

209. **Hiphil is in general causative of Qal.** When qal is intransitive, hiphil is transitive; when qal is transitive, hiphil takes a direct and an indirect object ('two accusatives'). Thus qal, *he was holy*; hiphil, *he made holy, sanctified*; qal, *he put on*; hiphil, *he caused (him) to put on, or clothed (him) with (garments)*; qal, *he came*; hiphil, *he brought*. **Hophal is passive of hiphil.**

210. **The characteristic of Hiphil is the prefix ה** (with *short chireq* in the perfect and *pathach* in the other forms), and *long chireq* under the second radical. For the vowel-changes in the second syllable, see the Paradigm. **Hophal also has the prefix ה** with *qamets-chatuph* or *qibbuts* (especially before daghesh forte), and *pathach* under the second radical. The participle has the preformative בִּי.

After any prefix (imperfect and participle) the ה is absorbed and the prefix takes its vowel.

## 211. Paradigm of Hiphil and Hophal.

## INFINITIVE.

## Hiphil.

## Hophal.

Abs. הִפְקִיד to cause to visit.

הִפְקִיד to be caused to visit.

Constr. הִפְקִיד to cause to visit. { With prefix  
prepp.  
as before. }

none.

## PARTICIPLE.

*Hiphil.*

מִפְקִיד causing to visit (m.)

*Hophal.*

מִפְקָד caused to visit (m.)

## PERFECT.

	<i>Hiphil.</i>	<i>Hophal.</i>		<i>Hiphil.</i>	<i>Hophal.</i>
Sing. 3 m.	הִפְקִיד	הִפְקַד	Plur. 3 c.	הִפְקִידוּ	הִפְקְדוּ
„ f.	הִפְקִידָה	הִפְקְדָה	„ 2 m.	הִפְקִידְתֶּם	הִפְקְדְתֶּם
„ 2 m.	הִפְקִידְתֶּם	הִפְקְדְתֶּם	„ f.	הִפְקִידְתִּי	הִפְקְדְתִּי
„ f.	הִפְקִידְתִּי	הִפְקְדְתִּי	„ 1 c.	הִפְקִידְנִי	הִפְקְדְנִי
„ 1 c.	הִפְקִידְתִּי	הִפְקְדְתִּי			

## IMPERFECT.

	<i>Hiphil.</i>	<i>Hophal.</i>		<i>Hiphil.</i>	<i>Hophal.</i>
Sing. 3 m.	יִפְקִיד	יִפְקַד	Plur. 3 m.	יִפְקִידוּ	יִפְקְדוּ
„ f.	תִּפְקִיד	תִּפְקַד	„ f.	תִּפְקִידְנָה	תִּפְקְדְנָה
„ 2 m.	תִּפְקִידְתֶּם	תִּפְקְדְתֶּם	„ 2 m.	תִּפְקִידוּ	תִּפְקְדוּ
„ f.	תִּפְקִידְתִּי	תִּפְקְדְתִּי	„ f.	תִּפְקִידְנָה	תִּפְקְדְנָה
„ 1 c.	אִפְקִיד	אִפְקַד	„ 1 c.	נִפְקִיד	נִפְקַד

## IMPERATIVE.

	<i>Hiphil.</i>	<i>Hophal.</i>		<i>Hiphil.</i>	<i>Hophal.</i>
Sing. 2 m.	הִפְקַד		Plur. 2 m.	הִפְקִידוּ	
„ f.	הִפְקִידִי	None.	„ f.	הִפְקִידְנָה	None.

## Exercise xix.

אָנַר has gathered.

רָעַשׂ has become green, verdant.

רִנָּה the tender grass.

יָסַר has instructed, chastised (mostly piel).

כְּאִשׁוֹר like as, as.

בָּלַם (hiph.) has shamed.



מטר (only in hiph.) has rained.  
 מלך has become king.  
 עננ (hithp.) has rejoiced, de-  
 lighted.  
 פאר (piel) has glorified ;  
 (hithp.) has shown  
 himself glorious.  
 צוה (piel) has commanded.  
 קרב has drawn near ; (hiph.)  
 has brought.

רב multitude, abundance.  
 רחם the womb.  
 שכל (generally hiph.) has  
 attended to, considered,  
 been prudent.  
 נחת (hiphil) has destroyed,  
 spoiled.  
 שלף (hiphil) has cast away.

1. מִלְכִי שֶׁבָא וּסְבָא<sup>1</sup> אֲשֶׁכֶר יִקְרִיבוּ : 2. וְהַאֲנָשִׁים  
 טוֹבִים לָנוּ מְאֹד וְלֹא הָכֵלְמָנוּ : 3. וַיֹּאמֶר לִי עַבְדִּי-  
 אַתָּה יִשְׂרָאֵל אֲשֶׁר-בָּדַד אֶת־פָּאֶר : 4. הִתְקַדְשִׁי אָמַר  
 יְהוָה כִּי אֵל קָדוֹשׁ אָנֹכִי : 5. שְׁמַרְתִּי אֶת־הַתּוֹרָה  
 וַאֲשַׁתְּמַר<sup>2</sup> מַעֲוֹן : 6. מִלֶּךְ חָכָם מִשְׁבִּית<sup>3</sup> מַלְחָמוֹת :  
 7. אָמַר אַבְרָהָם אֶל־יְהוָה הִתְשַׁחֲיִית<sup>4</sup> בְּחַמְשָׁה<sup>5</sup> אֶת־כָּל־  
 הָעֵיר : 8. הִתְהַלֵּךְ אֶת־יְהוָה<sup>6</sup> בְּאֲשֶׁר צִוָּה אֶת־מֹשֶׁה  
 לְהִתְהַלֵּךְ לִפְנֵי<sup>7</sup> : 9. עָלִידָה יְהוָה הַשְׁלַכְתִּי<sup>8</sup> מֵרַחֵם :  
 10. אֶגֶר בַּקֵּץ אִישׁ מִשְׁכִּיל : 11. יֵשׁ עֵת לִשְׁמֹר וְעַתָּה  
 לְהִשְׁלִיד : 12. יִסֹּר יִסֹּר יְהוָה אֶת־הַצִּדִּיק וְלִמּוֹת לֹא  
 נָתַן אֹתוֹ : 13. הִמְלִיךְ אֶנּוֹשׁ בְּכָל אֲשֶׁר תַּחַת הַשָּׁמַיִם :  
 14. הִמְטִיר אֱלֹהִים עַל־הָאָדָמָה וְהִנֵּה הִדְשִׁיָּאָה הָאָדָמָה  
 דָּשָׂא וַעֲץ : 15. תִּתְעַנֵּג<sup>9</sup> נַפְשׁ הַצִּדִּיק<sup>10</sup> עַל רַב שָׁלוֹם :

<sup>1</sup> 'Sheba and Seba.' <sup>2</sup> 'and I kept myself.' On the transposition of the letters in this conjugation, see § 206 *Obs.* Observe here, also, the 1 consecutive of the imperf., § 223.

<sup>3</sup> The participle here, as elsewhere very frequently, expresses the present tense, § 193. <sup>4</sup> ה interrogative.

<sup>5</sup> 'for the sake of the five.' <sup>6</sup> 'with Jehovah.' <sup>7</sup> 'before Him.'

<sup>8</sup> 'upon Thee, Jehovah, I was cast,' i.e. 'confided to Thee.'

<sup>9</sup> For the pathach, see §§ 204 *Obs.*, 206. <sup>10</sup> Genitive.

## LESSON XIX.

## RECAPITULATION: HINTS FOR IDENTIFYING VERBAL FORMS.

212. The paradigms in §§ 197-211 present the complete scheme of the **Strong Verb**, i. e. a verb which has no guttural or weak letter among its three radicals. **The strong verb is the standard**, and must be thoroughly committed to memory before the student passes on to the various classes of Weak Verbs and their deflections from this standard. Such deflections are solely due to the weakness of one or more of the radicals, and for the most part are easily explained (and might be anticipated) from the general principles of Orthography (see Part I).

213. It is of the utmost importance that the student should acquire facility in assigning any verbal form to its proper conjugation, even though he may have no knowledge of that particular verb. The points to be determined are in general five—(1) Conjugation, (2) Tense (or Mood), (3) Person, (4) Number, and (5) Gender.

214. The parts of the Verb of most frequent occurrence are the Perfect and Imperfect in the four conjugations *Qal*, *Niphal*, *Piel*, and *Hiphil*. The Infinitive Construct is much more used than the Infinitive Absolute, as the Substantive form of the Verb (p. 75). The Imperative is like the Infinitive. Four of the Participles are marked by the prefix *וְ*.

215. The Perfect may readily be distinguished from the Imperfect by the absence of preformatives. A table of its affirmatives, marking person, number, and gender, and closely akin to the personal pronouns, is given in § 194. These are the same in all conjugations. The Imperfect has preformatives: 3rd pers. *וְ*, 2nd pers. *וְ*, 1st pers. (sing.) *אֲנִי*, (plur.) *אֲנֵנוּ*. It has also suffixes where these are necessary to distinguish genders or numbers.

216. In order to gain readiness in recognising the several conjugations the student is advised (1) to study carefully the characteristics noted in the §§ which introduce the foregoing

paradigms; (2) to master *first* the **3 pers. Sing. Perfect and Imperfect in all conjugations**, with their distinguishing marks, as in the following Table. In the Imperfect the vowel of the preformative is an important guide.

217. Table of 3 pers. Sing. in all Conjugations.

PERFECT.

Conjugation.	Form.	Distinguishing Marks.
Qal . . . . .	לָמַד	. unmistakable.
Niphal . . .	נִלְמַד	. prefix נִ.
Piel . . . . .	לִמַּד	. daghesh 2nd rad.
Pual . . . . .	לְמַד	. daghesh 2nd rad. and characteristic vowel $\text{־}$ .
Hiphil . . .	הִלְמִיד	. prefix הִ and inserted $\text{־}$ .
Hophal . . .	הִלְמַד	. prefix הִ (hō).
Hithpael . .	הִתְלַמַּד	. prefix הִתְ and daghesh 2nd rad.

IMPERFECT.

Qal . . . . .	יִלְמֹד	. <i>chireq</i> with preformative; $\bar{o}$ (generally) in ultima.
Niphal . . .	יִלְמַד	. <i>chireq</i> with preformative; daghesh 1st rad. (§ 201).
Piel . . . . .	יִלְמִד	. <i>sheva</i> with preformative; daghesh 2nd rad.
Pual . . . . .	יִלְמַד	. <i>sheva</i> with preformative; daghesh 2nd rad. and characteristic vowel $\text{־}$ .
Hiphil . . .	יִלְמִיד	. <i>pathach</i> with preformative; inserted $\text{־}$ .
Hophal . . .	יִלְמַד	. <i>gamets chatuph</i> with preformative.
Hithpael . .	יִתְלַמֵּד	. prefix יִתְ; daghesh 2nd rad.

*Obs.*—The marks given apply to all persons in both numbers, except that (1) the  $\bar{o}$  of imperf. qal falls away before a tone suffix; (2) the  $\text{־}$  of hiphil becomes *pathach* in some persons of perf., *tsere* in imperf.



## Exercise xx.

1. Analyse and translate the following forms.

*Obs.*—Ambiguous forms are distinguished by an asterisk. In these show the alternative possible methods of rendering.

דִּרְשׁוּ	יְדַלֵּק	מִתְקַדֵּשׁ	דִּבְרֹתַי	נִשְׁפֹּל*
הוֹפִיר	יִבְקֶשׁוּ	נִסְגָּר	נִשְׁפָּר*	יִשְׁכַּב
זָכְרָנוּ	בִּבְגָד	סָגְרָנוּ	יִשְׁפֹּל	אֲבִדָּה
זָכוּר	לְבָגָד	מִסְתַּחֵר	הַשְׁפֹּטָה	הַשְׁמָרִי
זִכָּר	בִּקֵּשׁ	יִמְלֹטוּ	הַלְבִּשָׁה	שָׁמַר*
זִכָּר*	אֲבִקֵּשׁ	נִלְמָד	הַקְדִּשְׁתִּי	תִּזְכְּרָנָה*
נִשְׁלָךְ	הַשְׁתַּחֲרִי*	נִפְלָה	מִלְמָד	פָּקִיד
תִּשְׁכַּב*	יִכְבֹּד	יִקְטֹן	נִמְלֹט	שָׁמַר
תִּשְׁמְרָנָה*	סָגַר	אֶקְבֵּר	שָׁכְבִי	נִמְלֹט

2. Write down the following words, with their proper pointing: analyse and translate (besides the vowels and daghesh forte, be careful to supply the daghesh lene, where required, and the methegh. See §§ 36, 66–68).

רדפנו*	הפשט*	המשלנה*	שמרנו*	יצדקו*
ירדה*	הפשיט*	נמשלת*	סמכנה*	אצדוק
רדפו*	פשטי*	השמרתם*	אסמך*	נצדקו
רדפת*	נפשט*	משתמר	מסמך*	צדקו*
רדה*	משלנה*	שמור*	נסמך*	
התפשטו*	המשלתם*	נשמרת*	סמכתי*	

## LESSON XX.

## USE OF THE MOODS AND TENSES: JUSSIVE AND COHORTATIVE IMPERFECT: VAV CONSECUTIVE.

218. The chief uses of the Infinitive, Imperative, and Participle have already been noted (§ 193). They may be briefly stated thus:

**Infin. Abs.**, rarely used and chiefly adverbial; *precedes* a finite verb to express emphasis, certainty.

**Infin. Constr.**, used as freely as the infin. in English and much in the same way; generally with prefixes לְ, אֶ, וְ, equivalent to the Latin gerund in its several cases.

**Participle**, of much more restricted use than in English or Greek. In general either employed as a substantive, or (with pronouns) as a tense, expressing *continued* action, often in *present* time (§ 222).

**Imperative**, always affirmative and confined to the 2nd pers. Negative *commands* are expressed by אַל with Imperf., a negative *wish* or *entreaty* by אַל with Imperf.

219. **To supply an Imperative of 1st and 3rd pers. there are two special forms of the Imperfect.**

a. **A lengthened form**, chiefly in the first person (sing. and plur.), made by the addition of הָ, as from אֶסְפֹּר *I will tell*, (piel) אֶסְפָּרָה *let me tell*. This form is termed the **Cohortative Imperfect**, as marking the concentration of the *will* upon the action described. The new final syllable has the tone, and therefore affects the preceding vowel like the other accented affirmatives, אֶ and יָ. Thus, as from יִפְקֹד (sing.) we have יִפְקֹדָה (plur.), so from אֶפְקֹד we have the cohortative אֶפְקֹדָה.

*Obs.*—A similar form is found in the Imperative with *intensive* force; פֶּקֶד *visit thou*, פֶּקְדָה (for פֶּקְדָה; for the *slight* vowel *ö*, see § 70) *pray visit!*

b. **A shortened form**, chiefly in the second and third persons. The use in the second person is principally after אַל, to express negative entreaty. This form is termed the **Jussive**

**Imperfect**, as indicating *command*, and is not found in the strong verb except in hiphil. Thus, **יְקַדֵּשׁ** *he will sanctify*; **יְקַדֵּשׁ** *let him sanctify*. From the abbreviation this form is called the **Imperfect apocopate**.

*Obs.*—In the weak verbs, as will be seen hereafter, the imperfect apocopate occurs also in other conjugations, especially in the numerous class, verbs with **נ** as third radical.

220. **The uses of the Perfect and Imperfect** cannot here be set forth in detail. The main principle is given in § 191, and will be found the key to the varied meanings of the Hebrew Tenses (so called). Both tenses predicate *state* and not *time*; each may, in fact, be used to describe actions *past*, *present*, and *future*<sup>1</sup>.

221. **The Perfect denotes completed action:—**

- (1) **In past time:** (a) *Pluperfect*, 'I had visited' (a doubtful use); (b) *Aorist*, 'I visited.'
- (2) **In present time**, i. e. past action viewed as continued in its effect to the present: (c) *Perfect*, 'I have visited;' (d) *Present*, (i) as expressing a general truth, 'I visit,' i. e. have visited and shall visit again; (ii) idiomatically in certain verbs, especially **יָדַעְתִּי**, 'I know' (compare Lat. *novi*, Gk. *oîda*).
- (3) **In future time**, i. e. future action viewed as so certain of fulfilment that it is spoken of as already completed: (e) *Future*, 'I shall visit,' a vivid use especially noteworthy in the so-called **Prophetic Perfect**; (f) *Future Perfect*, 'I shall have visited.'

222. **The Imperfect denotes incomplete action**, and by a natural extension **repeated action:—**

- (1) **In past time:** (a) *Past Imperfect*, 'I was visiting<sup>2</sup>;' (b) 'I used to visit' (*frequentative*).
- (2) **In present time:** (c) *Present*, 'I am visiting;' (d) 'I visit' (as a general truth, cf. § 221 (2) d).

<sup>1</sup> For a brilliant exposition of the whole subject, see Driver, *Hebrew Tenses* (Clarendon Press).

<sup>2</sup> The perfect narrates the *occurrence* of a past event, the imperfect *pictures* the event in progress.



- (3) **In future time:** the common usage, incompleteness belonging especially to futurity; (e) *Future*, 'I shall visit.' Other uses are (f) *Potential*, 'I may or can visit,' and (g) after *final* conjunctions, 'in order that I may visit,' 'lest I visit.'

**The Participle** when used as a tense (§ 218) **expresses continuous action or state** as contrasted with the repeated action denoted by the Imperfect. Compare Ps. xxvii. 3, 'Though war should rise against me, even then *will I be confident*,' יֵשׁ בֹּטֵחַ (participle), with Ps. xcv. 10, 'Forty years long *was I grieved* with this generation,' וַיִּקְרַח (imperf.).

223. **In the narration of a series of connected events in past time, Hebrew employs a special and peculiar idiom. The first verb in the series which marks the starting point of the narration is a Perfect, the succeeding verbs are Imperfects with the prefix ו and.**

The copulative ו which links the successive verbs into a single chain is termed **Vav Conversive** (from its apparent power to turn future into past), or more properly **Vav Consecutive** (from its use in consecutive narration).

*Obs.*—A similar idiom obtains in regard to consecutive future events (see § 228). But inasmuch as connected *history* is far more common than connected *prophecy* the ו Consecutive with the perfect is comparatively rare, while the ו Consecutive with the imperfect is exceedingly frequent.

224. The difference of idiom will be understood from the following examples:—

<i>English.</i>	<i>Hebrew.</i>
God <i>created</i> the heavens . . .	God <i>created</i> the heavens . . .
and the earth <i>was</i> without form . . .	and the earth <i>will be</i> without form . . .
and God <i>said</i> , Let there be . . .	and God <i>will say</i> , Let there be . . .
and there <i>was</i> light . . .	and there <i>will be</i> light . . .
and God <i>divided</i> . . .	and God <i>will divide</i> . . .
and God <i>saw</i> . . .	and God <i>will see</i> . . .

*Obs.*—In this rendering the English future is employed for the Hebrew imperfect without implying that the two tenses are strictly correspondent. See § 191.

225. **The principle of the idiom, no doubt, is that from the point of view of the first act the others are still incomplete.** A Western narrator regards the whole series from his standpoint as alike past; the Hebrew takes his stand on the first completed action and looks forward.

Dr. Driver compares history as presented by this idiom to a 'gradually unfolding roll in which each turn gently introduces a fresh phase to the eye<sup>1</sup>.'

**The imperfects in all such series are therefore to be rendered as past.**

226. But how are we to distinguish between the ordinary imperfect and the imperfect of continued narrative?

The difficulty is met by a **special pointing** of the copulative ו, whenever the imperfect is to be thus understood of past time.

*Obs.*—For the ordinary rules of pointing for ו, see p. 46.

This special pointing is **pathach under the Vav, followed by daghesh forte** in the imperfect preformative, e.g. יִקְטֹל *he will kill*; וַיִּקְטֹל (ordinary copula) *and he will kill*; וַיִּקְטֹל (Vav Conversive) *and he killed*. Before the guttural א (1st pers. sing.) the ו Consecutive takes qamets as compensation for the precluded daghesh (see § 65), as וַאֲקַטֵּל *and I killed*.

Before ו (3rd pers.) or ו (1st pers. plur.) with sheva the daghesh may be omitted (§ 38 b).

227. Two further points must be noted with regard to Vav Consecutive with the imperfect:—

(a) It is generally accompanied by a **moving back of the accent** of the verb from ultima to penultima.

(b) **If the Imperfect has a short form (§ 219 b) it is to this that the ו is prefixed. But the shortened imperfect with ו Consecutive has no Jussive force.**

*Obs.*—Many verbal forms with ו Consecutive illustrate both (a) and (b), e.g. Imperf. וַיִּשָּׁבַח, Imperf. Apoc. וַיִּשְׁבַּח, Imperf. with ו, וַיִּשְׁבַּח; Imperf. וַיִּחַח, Imperf. Apoc. וַיִּחַח, Imperf. with ו, וַיִּחַח. (For the shortened vowel, see § 48. 3.)

<sup>1</sup> *Hebrew Tenses*, p. 86.

228. **A series of events in future time may be described by an initial Imperfect, followed by Perfects with Vav Consecutive.** English: 'he will come and *visit* me.' Hebrew: 'he will come and *has visited* me.' In this case the first imperfect seems to be viewed as involving with it the whole series of succeeding events, so that these may be regarded as practically complete and hence expressed by the perfect. This **Vav Consecutive of the Perfect is pointed exactly like the simple Vav Conjunctive** (p. 46). The perfect with Vav Consecutive may be distinguished from the perfect with Vav Conjunctive (*a*) by the context, (*b*) by causing (frequently) the tone to move forward on to the ultima, e.g. וּפָקַדְתִּי and *I visited* (Vav Conjunctive), וּפָקַדְתִּי and *I will visit* (Vav Consecutive). It has thus an opposite effect to Vav Consecutive of the imperfect. It does not affect the vocalization.

*Obs. 1.*—A second of two *imperatives* may be expressed by the perfect with ו; come and *visit* me = come and *thou hast visited* me.

*Obs. 2.*—There are thus three distinct uses of ו:

1. ו **Conjunctive** (ו, ו before labials or sh<sup>va</sup>, ו (sometimes) before the tone-syllable).
2. ו **Consecutive of Perfect** (same pointing, distinguished by accent or context).
3. ו **Consecutive of Imperfect** (ו, ו before א).

### Exercise xxi.

בְּהֵמָה quadruped, a large beast, cattle.

בְּכֹרֶה birth-right.

דִּבֶּר has spoken (piel).

חַיָּה (f.) an animal, living thing.

כִּיּוֹם this day; now.

מָכַר has sold.

מְרֻמָּה fraud.

עַמִּים peoples (plur. of עַם).

עֲשָׂרָה ten.

צָדַק has been just (אַל- towards).

קִנְיָן a possession; goods.

שָׂבַע has been satisfied (acc.).

שָׁבַע (niph'al) has sworn.

שְׁלִישִׁי third.

שָׁם there.

וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה: 2. אָמַר



יַעֲקֹב אֶל-עֶשָׂו מִכְרָה<sup>1</sup> כִּיּוֹם אֶת-הַבְּכֹרָה לִי: 3. וַיֹּאמֶר  
 עֶשָׂו הִנֵּה אֲנֹכִי הוֹלֵךְ לָמוּת<sup>2</sup> וְלָמָּה לִי בְכֹרָה: 4. וַיֹּאמֶר  
 יַעֲקֹב הַשְׁבְּעָה-לִּי<sup>3</sup> כִּיּוֹם וְעֶשָׂו נִשְׁבַּע וַיִּמָּכֶר אֶת-הַבְּכֹרָה  
 לְיַעֲקֹב: 5. בַּיּוֹם הַשְּׁלִישִׁי אָמַר אֱלֹהִים תִּדְשֵׂא הָאָרֶץ  
 דָּשָׂא וְעַץ: 6. אֲזַמְרָה לָאֱלֹהִים בְּעַמִּים: 7. יִהְיֶה  
 אֱלֹהִים גְּדֹלָתָּ מְאֹד וְהַגְדִּילָתָּ גַם אֶת כָּל-הַמְּלָאכָה  
 בְּשָׁמַיִם וּבָאָרֶץ: 8. מְלָאכָה הָאָרֶץ קִנְיָנָהּ הָאֲנָשִׁים  
 וְהַבְּהֵמוֹת וְכָל-הַחַיּוֹת יִשְׁבְּעוּן<sup>4</sup> טוֹב: 9. נִחְלִים בֵּין  
 הַהָרִים יִהְלֹכוּן<sup>4</sup>: 10. וַיִּמָּטֶר אֱלֹהִים עַל הָאָדָמָה  
 וַתִּדְשֵׂא הָאָדָמָה דָּשָׂא וְעַץ: 11. יִכְרֹת יִהְיֶה אֶת-  
 הָרָשָׁע אֲשֶׁר מָלֵא מִרְמָה וְחָמָס: 12. הַכְּסִילִים מָתִי  
 תִשְׁכִּילוּן<sup>4</sup>: 13. נִהְלָלָה<sup>5</sup> יִהְיֶה דוֹר וְדוֹר:

<sup>1</sup> Rare cognate form for מִכְרָה, § 219 (a) *Obs.* <sup>2</sup> 'To death' (properly, 'to die'). <sup>3</sup> Daghest forte conjunct., § 37. <sup>4</sup> 3 pers. pl. with added ך (see § 235). <sup>5</sup> Cohortative impf.

## LESSON XXI.

### THE VERB WITH PRONOMINAL SUFFIXES.

229. **Personal Pronouns** in their full form (recapitulation from §§ 176-178). These are called separable pronouns:—

1. Sing.	אֲנִי, אֲנֹכִי	I . . .	Plur.	אֲנֵינוּ	we.
2. „	אַתָּה	thou (m.)	„	אַתֶּם	ye (m.)
	אַתְּ	thou (f.)	„	אַתֶּן	ye (f.)
3. „	הוא	he . . .	„	הֵם, הֵמָּה	they (m.)
	היא	she . . .	„	הֵן, הֵמָּה	they (f.)

230. It has already been seen that the personal pronoun may

be abbreviated to a mere suffix (§§ 163, 176). It has now to be noted that **the personal pronoun as object is generally fused with the governing verb into one word.** (Comp. in German *ich glaub's* = *ich glaube es*.)

231. The form of these appended pronouns or *suffixes* is slightly different, according as the verbal form itself ends with a vowel or a consonant.

*Obs.*—It will be seen that with one exception (1st pers. sing.) the object suffixes are the same as the possessive. In the second person suffixes the change of ך into ם is the return to an older form.

#### a. With vowel endings.

<i>Sing. Suffixes.</i>	<i>Plur. Suffixes.</i>
1. ׁ me. . . . .	נו us.
2. ך thee (m.) . . . . .	כם you (m.)
ך thee (f.) . . . . .	כן you (f.)
3. ךו (or ך) him . . . . .	ם them (m.)
ה her . . . . .	ן them (f.)

b. **With consonant endings.** In this case a connecting vowel stands before the suffixes; viz., an A-sound (generally) with the perfect, an E-sound with the imperfect and the imperative; but only a simple sheva before ך, כם, and כן. The suffixes then are generally:—

a. With the perfect.		β. With the imperfect and imperative.	
<i>Sing. Suffixes.</i>	<i>Plur. Suffixes.</i>	<i>Sing. Suffixes.</i>	<i>Plur. Suffixes.</i>
1. ׁ . . . . .	נו	1. ׁ . . . . .	נו
2. (m.) ך . . . . .	כם	2. (m.) ך . . . . .	כם
(f.) ך or ך . . . . .	כן	(f.) ך . . . . .	כן
3. (m.) ךו or ך . . . . .	ם or ך	3. (m.) ך . . . . .	ם
(f.) ה . . . . .	ן	(f.) ה (ה) . . . . .	ן

*Obs.*—As the suffixes to the verbs are not used reflexively, the verbal forms of the first and second are not found with suffixes of these persons.

232. The personal endings are thus changed before the suffixes:—

- a. הַ— into תַ— or תְ—.
- b. תַ— remains, except before נִי—: e.g. פִּקְדְתִּנִּי, and in the form פִּקְדְתָּהּ *thou didst visit him*.
- c. תַ— becomes תִי, because the original form was אֲתִי instead of אַתָּ.
- d. תָם—, תָן—, become תו, because originally אַתָם was pronounced אַתוּם.
- e. Instead of תִפְקְדְנָה stands the masculine form תִפְקְדוּ: similarly with תִפְקְדְנָה and the like.

233. The verbal forms themselves **change their vowels** before suffixes according to the rules given in §§ 141, 148–157. In general **the Law of Verbal Inflection is followed**, but perfect qal changes exactly as a noun of 2nd declension. The following examples should be studied, with reference to the §§ on the Declension of Nouns:—

		Declension-type.	me.	thee.
he visited	פִקֵד	(2) changeable <i>qamets</i> in <i>penult</i> .	פִקְדְנִי	<sup>2</sup> פִקְדְהָ
he will visit	יִפְקֹד	(3) changeable <i>cholem</i> in <i>ultima</i> .	יִפְקְדְנִי	<sup>3</sup> יִפְקְדְהָ
to visit	פִקֵד	(3) changeable <i>cholem</i> in <i>ultima</i> .	<sup>1</sup> פִקְדְנִי	<sup>4</sup> פִקְדְהָ
visiting	פִקֵד	(3) changeable <i>tsere</i> in <i>ultima</i> .	פִקְדְנִי	<sup>5</sup> פִקְדְהָ

*Explanatory notes.*—<sup>1</sup> For פִקְדְנִי; the two vocal shevas cannot stand (§ 70) and the *slight vowel* substituted for the first sheva is in this case ֹ, because the vowel lost was ֹ. <sup>2</sup> Notice the *methegh* with *qamets*, and compare the form (י) (§ 55 note). <sup>3</sup> For יִפְקְדְהָ, where the first sheva is silent, the second and third vocal, *slight* ֹ; compare <sup>1</sup>. <sup>4</sup> Or פִקְדְהָ (ֹ). <sup>5</sup> For פִקְדְהָ, *slight* ֹ.

234. Suffixes may also be appended to the infinitive (construct) and participles. But as these partake of the nature both of



verbs and substantives they admit of either *possessive* or *object* suffixes. Thus,

Participle—

פָּקַד *visiting, visitor*; פָּקַדְנִי *one visiting me*; פָּקְדִי *my visitor*.

Infinitive—

פָּקַד *to visit, visiting*; פָּקַדְנִי *to visit me*; פָּקְדִי *my visiting*.

*Obs.*—The infinitive and participle *generally* agree with the imperfect in the form of their *object* suffixes.

### Exercise xxii.

אָבָה has been willing.

אֶחָד one.

בָּחַן has proved (imperf. A).

דָּקַר has thrust through.

חֶרֶב (f.) a sword.

יָדַע has known, § 221 (2).

יָסַד has founded.

יָרָא has feared.

כְּפֹר hoar-frost.

נְעוּרִים youth.

נָשָׂא has borne, carried.

שָׁכַב has lain down (imperf. A).

סָמַךְ he has strengthened.

שָׁלַף has drawn out, drawn  
(a sword).

*A full Paradigm of a Verb with Suffixes is given at the end of the book.*

1. אָמַר שְׂאוּל<sup>1</sup> לְנִשְׂא<sup>2</sup> בְּלִי<sup>3</sup> שְׁלַף אֶת-הַחֶרֶב וְדָקַרְנִי  
בָּהּ<sup>4</sup> פֶּן-יָבוֹאוּ<sup>5</sup> חֲפָלְשֵׁתַיִם<sup>6</sup> הָאֵלֶּה וְדָקַרְנִי<sup>7</sup> וְלֹא אָבָה  
נִשְׂא בְּלִי כִי יָרָא מְאֹד: 2. כְּפֹר שְׁמַיִם<sup>8</sup> מִי יִלְדוּ:  
3. אַתָּה יְהוָה יִדְעָתָנִי וּבִחַנְתָּנִי: 4. הַשְׁמִים אַתָּה יְהוָה  
יִסְדָּתָם: 5. סָמוּךְ הַצִּדִּיק כִּי הִצְדָּקָה הִיא סִמְכָתָהּ:  
6. בְּשָׁלוֹם אֲשָׁכַב כִּי יְהוָה יִשְׁמְרֵנִי: 7. יְהוָה לְמִדָּתִי אֶת-  
תּוֹרָתָךְ מִנְעוּרִים: 8. הֲלֹא<sup>9</sup> אֵל אֶחָד בְּרָאנוּ: 9. אֲשֶׁרִי<sup>10</sup>  
מִשְׁכִּיל אֶל-דָּגַל בְּיוֹם רַע יִמְלִטָהּ יְהוָה: 10. לְמִדָּתִי  
יְהוָה וְאֶלְמִדָּה<sup>11</sup> כָּל-הַכְּתוּב בַּתּוֹרָה: 11. אָמַר יְהוָה  
לְצִדִּיק אֲנִי בַּחֲרִיתִּיךָ וְאֲנִי תִמְכָּתִיךָ:

<sup>1</sup> Proper name. <sup>2</sup> 'To his armour-bearer.' <sup>3</sup> 'With it.' <sup>4</sup> 'Lest they come.' <sup>5</sup> 'And thrust me through:' ו consecutive of the perfect, see § 228.

<sup>6</sup> Nominative absolute. 'As for the hoar-frost of heaven.' <sup>7</sup> 'Is it not?' <sup>8</sup> interrog., p. 79, foot-note. <sup>9</sup> 'Blessednesses of,' i.e. blessed is. <sup>10</sup> § 219a.

## LESSON XXII.

## SUFFIX-FORMS WITH NUN EPENTHETIC OR DEMONSTRATIVE.

235. A strengthened suffix is made by the insertion of a נ between the verb and the pronoun. This נ sometimes appears with a pathach or tsere preceding, but is generally incorporated with the consonant of the suffix by daghesh forte compensative, § 37. 2.

These forms are confined to the imperfect, and are mostly found in pause.

Thus, the 1st pers. sing. suffix becomes נִיְּ or נִיְּ  
 „ 2nd „ „ נֶיְּ or נֶיְּ (pause)  
 „ 3rd „ „ נִיְּ masc. נֶיְּ fem.  
 and perhaps 1st plur. „ נִיְּ

*Obs.*—The 2nd and 3rd pers. plur. are not found with נ. Note the daghesh in final ך (2nd pers. sing.), and the identical forms for 3rd pers. sing. and 1st pers. plur. (perhaps).

## Exercise xxiii.

See Paradigm of Verb with Suffixes.

Ambiguous words are marked by an asterisk.

## WORDS FOR ANALYSIS AND TRANSLATION.

שְׁמַרְתָּם	יִשְׁפָּטֵנוּ*	יִשְׁלַמְךָ	שְׁפָטְךָ	מְכַרְהָ
שְׁפָטָהּ	יִשְׁפָּטִים	אֶהְבֵּנִי	הַמְלִכְתִּי	וִילָחֵם
שְׁפָטוּ	שְׁפָטָהּ	תִּהְלָלְךָ	מְכַרְהָ	דָּבָר*
סָפַרְתּוּ	אֶפְקִידֵנִי	יַעֲטֹרֶנָּה	יִפְלֹטֵנוּ*	וַיִּשָּׁם
תִּשְׁלַמְךָ	יִשְׁמָרְךָ	תִּכְבֹּדֵנִי*	גַּמְלִיתִיהוּ	יִלְדֹתָךְ
סָפַרְתִּי*	שְׁמַרְתָּנוּ	שְׂבַחְתִּי	גַּמְלִיתִי*	שְׁפָטֵנִי

## FOR ANALYSIS, POINTING, AND TRANSLATION.

יכרתכם	יפזרכם	יסתירני	*בקשתיה	אשביתם
קברוהו	*יצתה	*לסדני	אנבדך	למדתני

\*המליכֹהוּ אַסְמַכֶּם יַפְקֹדָהּ הַסְתַּרְתִּי תִכְבֹּדן  
 \*תִּשְׁמְרֶנָּה \*יַחֲסֶרְנוּ אֲשִׁבִּיתֶךָ \*יִלְדֶתְנוּ  
 \*זִכְרֹתֵנוּ \*יִסְדִּי \*יַגְדִּלְנוּ הַזְכַּרְתִּי

## Exercise xxiv.

אוי woe ! alas !	סוּפָה hurricane, whirlwind.
נָמַל has dealt (with acc. of thing and person).	עָלָה a leaf.
חוֹמָה a wall.	עַל־כֵּן therefore.
יְמִין f., right side; right hand.	פָּקַד has visited.
יָסַר (piel) has admonished.	צָרָה distress, trouble.
כֵּן so, thus.	שִׁיר a song.
לָכַד has caught; taken.	שָׁפַל impf. A, has been made low; been humbled.
מִזְמָה prudence.	תְּבוּנָה insight.
נָצַר has watched; has guarded.	תּוֹדָה thanks; a hymn.

1. יְהוָה מָה-אֶנוֹשׁ כִּי תִזְכְּרֶנּוּ: 2. מָה-אֶנוֹשׁ כִּי  
 תִּשְׁלַחַהּ בְּכָל-הַבְּהֵמָה: 3. אָמַר שְׂאוּל אֶל-דָּוִד צָדִיק  
 אַתָּה מִמֶּנִּי<sup>1</sup> כִּי אַתָּה גִּמְלַתִּי הַטּוֹבָה וְאֲנִי גִּמְלַתִּיךָ  
 הָרָעָה: 4. אֲשִׁרִי הָאִישׁ אֲשֶׁר תִּיִּסְרֶנּוּ יְהוָה:  
 5. אֶהְלֵלָה<sup>2</sup> יְהוָה בְּשִׁיר אֲגַדִּלְנוּ בְּתוֹדָה: 6. הִנֵּה  
 אֲנַחְנוּ נִרְדָּפִים<sup>3</sup> מִלִּטְנוּ אֱלֹהִים הַשֹּׁפֵט בְּצָדִיקָה: 7. מָה-  
 לָכֶם<sup>4</sup> כִּי גִּמְלַתֵנוּ הָרָעָה וְאֲנִי גִּמְלַתִיכֶם הַטּוֹבָה:  
 8. מִזְמָה תִּשְׁמַר עָלֶיךָ<sup>5</sup> תְּבוּנָה תִּנְצֹרְכָה: 9. יַעֲקֹב  
 בְּחַרְתִּיהוּ וּתְמַכְתִּיהוּ בְּיָמִין אָמַר יְהוָה: 10. הָרָשָׁע  
 כָּעָלָה אֲשֶׁר גָּנְבָתוּ הַסּוּפָה: 11. מָה אֲנִי כִּי תִפְקֹדֵנִי  
 וּתַגְדִּלְנִי: 12. יְהוָה שְׁמֶרְכֶם מִכָּל-רָע וּמִלְּטֶכֶם מִכָּל-צָרָה  
 עַל-כֵּן כִּבְדוּהוּ כָל-זֶרַע יַעֲקֹב וְהִלְלוּהוּ כָל-זֶרַע יִשְׂרָאֵל:



13. אִזְ תִּשְׁפַּל הַחוּמָּה וַיִּלְכְּדוּ אֶת־הָעִיר וַיִּשְׂרְפוּהָ בָאֵשׁ :

14. אֹי לַחֲטָאִים בְּיוֹם אֲשֶׁר<sup>6</sup> פָּקְדָתִים אָמַר יְהוָה :

<sup>1</sup> מ comparative, § 173, 'more than I.'    <sup>2</sup> Cohort. impf.    <sup>3</sup> Participle niph'al.    <sup>4</sup> 'What to you?' (i. e. why is it that ye . . .)    <sup>5</sup> 'Over thee.'

<sup>6</sup> 'In the day when.'

## LESSON XXIII.

### WEAK VERBS: VERBS WITH GUTTURALS.

236. Such a verb as פָּקַד exhibits the standard type of verbal inflection. It is a **strong verb** (§ 195 *Obs.*). But many Hebrew verbs vary from this standard because of some weakness in their root, i. e. one or more of the radicals is a guttural, or a quiescent; or the first radical is נ; or the second and third radicals are alike. These are called **Weak Verbs**.

237. Before classifying the weak verbs a convenient mode of designating them may be explained. Since the original model of a Hebrew verb was פָּעַל (§ 200), these three radicals lend their names to the corresponding radicals of any verb. Thus the first radical is called the Pē (פ) radical, the second is the Ayin (ע) radical, and the third the Lāmedh (ל) radical. Hence, instead of speaking of a verb with a guttural for first, middle, or final radical, we speak of Pē guttural, Ayin guttural, Lāmedh guttural verbs. Similarly a verb with נ as first radical is known as a Pē Nûn verb, more briefly written נ'פ; a verb with middle radical י is Ayin Vāv or י''ע, and so on.

238. **The following are the various classes of weak verbs:—**

#### (A) Verbs with a Guttural

- (1) as first radical—Verbs פ guttural;
- (2) as middle radical—Verbs ע guttural;
- (3) as final radical—Verbs ל guttural.

#### (B) Contracted Verbs

- (4) נ for first radical—Verbs נ'פ;
- (5) middle and final radical alike—Verbs ע''ע.

## (C) Verbs with a Quiescent (semi-vowel)

(6) א for first radical—Verbs א"פ;

(7) י for first radical—Verbs י"פ;

(8) ו or י for middle radical—Verbs ו"ע, י"ע;

(9) א for final radical—Verbs א"ל;

(10) ה for final radical—Verbs ה"ל.

(D) Verbs doubly or trebly weak, i. e. belonging to more than one of the foregoing classes.

*Obs.*—Verbs א"ע for the most part fall under the ע guttural verbs: a few have special modifications, which place them in a separate class. As to verbs א"ל and ה"ל the student will remember that these letters, when final, are not gutturals but quiescents (§ 41).

Most of the verbs י"ע contract like verbs י"ע.

239. **Guttural Verbs** are subject to the general laws of the gutturals set forth in § 65. These laws consistently applied will explain all variations from the standard type of the strong verb. It is important therefore that they should be thoroughly mastered, and their effect carefully studied in the following §§ and the corresponding Paradigms. Forms from the strong verb are given (in brackets) for comparison.

240. **Verbs ע Guttural**, as עמד stand<sup>1</sup>.

1. **Forms which in the strong verb point the first radical with simple sheva (silent or vocal) have instead the compound sheva (§ 65 b).**

a. **Without preformative**, e. g. 2 pl. m. Perf. Qal עמדתם (פקדתם), Inf. Const. Qal עמד (פקד).

*Obs.*—The vowel of the compound sheva is generally *pathach*. But א prefers *chateph seghol* if near the tone, *chateph pathach* if more remote, e. g. אמר say, Inf. Const. Qal אמר, 2 pl. m. Perf. Qal אמרתם.

b. **With preformative**, which then has the vowel of the compound sheva, e. g. 3 s. m. Impf. Qal יעמד (יפקד), 3 s. m. Perf. Niph. נעמד (נפקד), 3 s. m. Perf. Hoph. העמד (הפקד).

*Obs.*—The vowel of the *chateph* is always the same as that of the preformative (cf. § 65 c). Where the preformative has a characteristic vowel, i. e. in Niph., Hiph., and Hoph., this determines the vowel of the *chateph*. In Qal there is no characteristic prefix, and the guttural is free to follow its

<sup>1</sup> For convenience the meaning of verbs will henceforth be given in this brief form.

preference for *a* sounds (§ 65 *e*). But in verbs Impf. A (§ 198 *b*), and when the guttural is *א*, the Impf. Qal has  $\text{ִּי־אָסֶף}$ , e. g.  $\text{יִחַנֵּק}$ ,  $\text{יִאֶסֶף}$ .

*c.* When the forms under *b* receive a suffix which causes the final vowel to fall away (§ 141 *b*) the compound sheva is changed to the corresponding short vowel, e. g. Impf. Qal 3 s. m.  $\text{יַעֲמֹד}$ , 3 pl. ( $\text{יַעֲמֹדוּ}$ ), becomes  $\text{יַעֲמֹדוּ}$  according to § 70.

Similarly 3 pl. Perf. Niph.  $\text{נִעְמְדוּ}$ , Hoph.  $\text{הִעְמְדוּ}$ . *See*

*d. Sometimes* instead of the forms under *b* and *c* **the guttural has simple sheva silent**. This is especially frequent in verbs with *ח* as first radical. Thus from  $\text{חָשַׁב}$  *think*, we have 3 s. m. Impf. Qal  $\text{יִחַשֵׁב}$  for  $\text{יִחַשֵׁב}$ , 3 s. m. Perf. Niph.  $\text{נִחַשֵׁב}$ , 3 pl. Perf. Niph.  $\text{נִחַשְׁבוּ}$  for  $\text{נִחַשְׁבוּ}$  and  $\text{נִחַשְׁבוּ}$ . This is called the **hard combination**. In verbs Impf. A *seghol* sometimes stands in Impf. Qal, as  $\text{יִחְדַּל}$  *he will cease* (see above, *b. Obs.*).

**2. Forms which in the strong verb double the first radical by daghesh forte omit the daghesh and lengthen the preceding vowel in compensation (§ 65 *a*).** Hence in the Niphal, Inf. Const.  $\text{הַעֲמִיד}$  ( $\text{הַפְּקִיד}$ ), 3 s. m. Impf.  $\text{יַעֲמִיד}$  ( $\text{יַפְּקִיד}$ ). This applies also to verbs with *ר* as first radical.

*Obs.*—In the preceding and following §§ sufficient forms are given for illustration. Complete Paradigms of the Weak Verbs will be found at the end of the book, omitting however those voices which do not differ from the strong verb.

## 241. Verbs *ע* Guttural, as $\text{פָּעַל}$ *do*.

**1. Forms which in the strong verb point the middle radical with simple sheva have instead the compound sheva (§ 65 *b*).**

(*a*) This compound sheva is without exception Chateph Pathach, e. g. 3 s. f. Perf. Qal  $\text{פָּעַלָהּ}$  ( $\text{פָּקְדָהּ}$ ).

(*b*) In the 2 s. f. and 2 pl. m. and f. of Imperat. Qal, since the *chireq* of the first radical stands for an original sheva ( $\text{פָּקְדִי}$  for  $\text{פָּקְדִי}$ , § 70), it is replaced by *pathach* (§ 65 *c*). Hence the forms  $\text{פָּעֲלִי}$ ,  $\text{פָּעֲלִי}$ , and 2 pl. f.  $\text{פָּעֲלֶנָּה}$  (for  $\text{פָּעֲלֶנָּה}$ , cf. § 240. 1 *c*).

**2. Forms which in the strong verb double the**



middle radical by daghesh forte omit the daghesh. The preceding vowel may or may not be lengthened in compensation.

- (a) With middle radical א the vowel is generally lengthened, and always with ר, e. g. 3 s. m. Perf. Piel פָּאֵר *he has beautified*, בָּרַךְ *he has blessed* (פָּקַד).
- (b) With middle radical ה, ח, or ע the vowel remains short, and the guttural is regarded as virtually doubled by **implicit daghesh forte**, e. g. 3 s. m. Perf. Piel פָּעַל *he has done*, שָׁחַת *he has destroyed*, 2 s. m. Imperat. Piel מְהֵר *hasten* (פָּקַד).

3. **The general preference of the gutturals for A sounds may affect the vowel following the guttural.** Hence the Imperf. and Imperat. Qal commonly have *pathach* instead of *cholem*; verbs ע guttural, like some strong verbs, are **Impf. A** (§ 198 b). The Inf. Qal retains the *cholem*. *Pathach* is also often found for *tsere* in the Perf. Piel, and less frequently in other parts of Piel and Niphal: e. g. 3 s. m. Imperf. Qal יַפְעֵל (יִפְקֹד), 3 s. m. Perf. Piel נָחַם *he has consoled* (פָּקַד).

242. **Verbs ל Guttural**, as שָׁלַח *send*. **The peculiarities of these verbs arise from the preference of the guttural for A sounds.** Those forms which in the strong verb have another vowel than *a* before the final radical are changed in one of the following ways:—

- (a) **The vowel is retained, and furtive pathach is inserted under the guttural** (§ 62). This is always the case with the vowels '—, י, and ו, which are unchangeable (§ 138 c), e. g. 3 s. m. Hiph. יִשְׁלִיחַ (יִפְקֹד), Inf. Abs. Qal שְׁלֹחַ (שָׁפֶקֶד), Part. Pass. Qal שְׁלֹחַ (שָׁפֶקֶד). *Cholem* (without ו) may be retained in the Inf. Const. Qal, not in Imperat. or Imperf. (see b), e. g. שְׁלַח (שָׁפֶקֶד). *Tsere* is retained in Infin. Abs. and Participles; other cases come under (b), e. g. Part. Act. Qal שֹׁלֵחַ (שָׁפֶקֶד), Part. Piel מְשַׁלֵּחַ (מִפְקֵד), Inf. Abs. Hiph. הִשְׁלִיחַ (הִפְקֵד).
- (b) **The vowel is itself changed into pathach.** This is always the case with the *cholem* of the Imperf. and

Imperat. Qal, and thus verbs ל guttural, like verbs ע guttural, are **Impf. A**, e. g. 3 s. m. Imp. Qal יִשְׁלַח (יִפְקֹד), 2 s. m. Imperat. Qal שְׁלַח (פְּקֹד). Similarly the final *tsere* in Niph. Imperf., Imperat., and Inf. Constr., and in Piel and Hithp. Perf., Imperf., Imperat., and Inf. Constr. becomes *pathach*, e. g. 3 s. m. Impf. Niph. יִשְׁלַח (יִפְקֹד), 3 s. m. Perf. Piel שְׁלַח (פְּקֹד). But when the word is in Pause (§ 88) the *tsere* reappears, e. g. יִשְׁלַח.

- (c) When the final radical regularly takes sheva the guttural retains it, since in such cases the sheva is silent. But in the 2 s. f. Perf. of all voices a helping *pathach* slips in under the guttural, without, however, affecting the final daghesh lene, e. g. instead of שְׁלַחַת, we find נִשְׁלַחַת, שְׁלַחַת. The retained daghesh is anomalous (§ 36. ii. b).

## TABULAR SUMMARY.

		Strong Verb.	פ gutt.	ע gutt.	ל gutt.
Qal	Inf. Const.	פְּקֹד	עֲמֹד	פַּעֵל	שְׁלַח
	Perf. 3 pl.	פִּקְדוּ	עָמְדוּ	פָּעְלוּ	שָׁלְחוּ
	Impf. 3 s.	יִפְקֹד	<sup>1</sup> יַעֲמֹד	יַפְעֵל	יַשְׁלַח
Niph.	Perf. 3 s.	נִפְקַד	נִעֲמַד	נִפְעַל	נִשְׁלַח
	Impf. 3 s.	יִפְקֹד	יַעֲמַד	יַפְעַל	יַשְׁלַח
Piel	Perf. 3 s.	פִּקְדַּ	עֲמַד	<sup>2</sup> פָּעַל	שְׁלַח
	Impf. 3 s.	יִפְקֹד	יַעֲמַד	יַפְעַל	יַשְׁלַח
Hithp.	Perf. 3 s.	הִפְקִיד	הִעֲמִיד	הִפְעִיל	הִשְׁלִיחַ
	Impf. 3 s.	יִפְקִיד	יַעֲמִיד	יַפְעִיל	יַשְׁלִיחַ

<sup>1</sup> Also יִחַשְׁבֵּ, יִחַשְׁבֵּ, יִחַשְׁבֵּ (§ 240, 1 b, d). <sup>2</sup> Also בִּרְךָ (§ 241, 2 a).

243. **Guttural Verbs with Pronominal Suffixes.** These require no special rules, and should present no difficulty if the

verbal form is first properly determined in accordance with the foregoing §§. Special note should be made of the principle stated in § 240 c.

### Exercise xxv.

Ambiguous words are marked by an asterisk.

#### VERBS AND NOUNS FOR ANALYSIS AND TRANSLATION.

וַיַּעֲזֹבֵנִי	וַיִּשָּׁבַע	*נָעַדְרָה	*תַּעֲרֹץ	שָׁמַעַ
נִשְׁבַּעַ	נִשְׁבַּעַ	יִבְרָךְ	אֶהְבֵּת	עֲבִידֶיכֶם
הִשְׁבִּיעַ	*הִשְׁמַעַ	וַיִּשָּׁבַע	יִשְׁמִיעַ	שָׁמַעַ
שָׁמַעַ	אָמְרוּת	חֲכָמִי	*תִּשְׁמָעֵנִי	יִשְׁמַעַ
יַחֲזִקֵי	זַעֲקָת	חֲרָבָה	נֶאֱחָז	פָּתוּחַ
עֲלָמוֹת	שָׁמוֹעַ	הָאֲכִילָהוּ	תוֹעֲבוֹתֵיהֶם	שִׁנְאָה
שִׁמְעַת	בְּחָשָׁה	בִּקֵּעַ	לֶחֱמִי	*תִּשְׁבַּעְנָה
גִּאֲלֶכֶם	בְּהִמּוֹת	יִגְוְעוּ	יִרְעַת	הָעֲמֹדִי
הַשְּׁלַחָה	שְׂכוּחַ:			

#### FOR ANALYSIS, POINTING, AND TRANSLATION.

*ויבטח <sup>1</sup>	*שלחתי	תועבת	כהניו	*גאלכם
לקחת	השתמענה	*ותצמח <sup>1</sup>	*אהבי	*ימאסך
*נבחרה	*נעמד	*יברך	אתפאר	אבדם
*עלמות	עבדיו	*תעובנו	האמנתם	תאמן
*האמין	מצמיה	להרג	*נחלץ	*אהבה
*תשכחנה	*לשמע:			

<sup>1</sup> With and without daghesh.

NOTE — From this point the student is referred to the end of the book for all words not already given in the Vocabularies to the Exercises.

### Exercise xxvi.

#### ON VERBS פ GUTTURAL.

1. אָמַר יִהְיֶה לִיהוֹשֻׁעַ<sup>1</sup> עָבַר אֶת-הַיַּרְדֵּן<sup>1</sup> הָיָה חֹזֶק  
וְאָמַץ<sup>2</sup> לְשֹׁמֵר<sup>2</sup> אֶת-כָּל-הַתּוֹרָה אֲזַנְכִי לֹא אֶעֱזֹבָךְ<sup>3</sup>:



2. זָכַר אֱלֹהִים אֶת-נֹחַ<sup>1</sup> וַיַּעֲבֹר רוּחַ עַל-הָאָרֶץ : 3. וַתִּסָּכְרוּ  
מַעֲיִנוֹת תְּהוֹם וַיַּחֲסְרוּ הַמַּיִם : 4. עָבַר אַבְימֶלֶךְ<sup>1</sup>  
וְכָל-הָעָם וַיֵּאָרְבוּ עַל-שָׁכֶם<sup>1</sup> : 5. מֶלֶךְ בְּצֻדְקָה יַעֲמִיד  
אָרֶץ : 6. צִרּוּפָה אִמְרַתָּה יְהוָה וַעֲבַדְךָ אֲהַבָּה : 7. אֲהַב  
יִין לֹא יַעֲשִׂיר : 8. חֲזָקוּ וַיֵּאֱמֹץ לְבַבְכֶּם : 9. קָבַל מוֹסֵר  
לְמַעַן תַּחֲכֹּם בְּאַחֲרִיתָהּ<sup>3</sup> : 10. אָמְרוּ מֶלְאֲכֵי מִשְׁחָה<sup>1</sup>  
אֶל-מֶלֶךְ אָדָם<sup>1</sup> לֵאמֹר<sup>4</sup> נַעֲבְרָה-נָא בְּאַרְצְךָ : 11. לֹא נַעֲבֹר  
בְּשָׂדֶה וּבְכָרֶם עַד-אֲשֶׁר<sup>5</sup> נַעֲבֹר גְּבוּלָךְ : 12. יֵשׁ עֵת לְהִרְגֹּתִי<sup>2</sup>  
וְעַתָּה לְרַפָּא עֵת לְאַהֲבֹתִי<sup>2</sup> וְעַתָּה לְשִׁנְאָתִי<sup>2</sup> : 13. הָאֱמִין אֲבָרְהָם  
בִּיהוָה וַיַּחֲשֹׁבְהָ לוֹ צִדְקָה : 14. אָמַר מֶלְאֲכֵי אֱלֹהִים  
אֶל-הַגֵּר<sup>1</sup> הַחֲזִיקִי אֶת-יָדְךָ בְּנָעֵר : 15. הִנֵּה-אֵיל אַחֵר  
נֶאֱחָז בַּסֶּבֶךְ בְּקֶרְנָיו : 16. אָמְרוּ אַנְשֵׁי<sup>6</sup> יִבְשׁ<sup>1</sup> אֶל-נַחֲשׁ<sup>1</sup>  
הָעֵמָנִי<sup>1</sup> כָּרַת-לָנוּ בְרִית וְנַעֲבֹדְךָ : 17. אֲבִנָּר<sup>1</sup> לָקַח אֶת-  
אִישׁ-בִּשְׁת<sup>1</sup> בֶּן-שָׂאוּל<sup>1</sup> וַיַּעֲבִרְהוּ מַחֲזִיקִים<sup>8</sup> :

<sup>1</sup> Proper name.    <sup>2</sup> § 70.    <sup>3</sup> § 88.    <sup>4</sup> § 246 c.    <sup>5</sup> 'until that.'  
<sup>6</sup> § 162.    <sup>7</sup> §§ 48, 3, 69.    <sup>8</sup> 'to Mahanaim.'

### Exercise xxvii.

#### ON VERBS ע AND ל GUTTURAL.

1. יְהוֹשֻׁעַ<sup>1</sup> מֶלֶךְ רוּחַ חֲכָמָה וְהוּא מְשִׁיר מִשְׁחָה<sup>1</sup> :  
2. וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ<sup>1</sup> אִם תַּחֲזֹק וְתֵאֱמָץ אֲזִי תִצְלִיחַ  
אֶת-דִּרְכֶּיךָ וְאֲנִי לֹא אֶעֱזָבְךָ : 3. כִּי אֲשֶׁר שָׁמַע בְּקוֹלִי  
לֹא עֲזָבְהוּ וְלֹא יַעֲזֹבְהוּ יְהוָה : 4. אָמַר אֱלֹהִים אֶל-קֶן<sup>1</sup>  
דְּמִי אַחִידָה<sup>2</sup> צִעֲקִים אֵלַי<sup>3</sup> אֶל-הַשָּׁמַיִם מִן-הָאֲדָמָה :

5. בָּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ; 6. שָׁלַח יְהוָה  
אֶת-הָאָדָם מִן-עֵדֶן<sup>1</sup> לַעֲבֹד אֶת-הָאֲדָמָה וַיִּגְרָשֶׁהוּ מִשָּׂם;  
7. הִיתָפֹאֵר הַגִּרְזָן עַל-הַחֲצֵב בּוֹ; 8. אֵל תַּעֲשִׂירֵנִי יְהוָה  
פֶּן-אֲגִדִּיל בְּלִבִּי וְכַחֲשֵׁתִי וְאָמַרְתִּי מִי יְהוָה; 9. בֶּן  
אֲהֵב מוֹסֵר יִשְׁמַח-אַב; 10. יְהוָה מַצְמִיחַ חֲצִיר לִבְהֵמָה  
וַיִּין לִבִּב-אֲנוֹשׁ יִשְׁמַח; 11. בְּמִשַּׁל רָשָׁע וְאֵנַח הָעָם;  
12. זָרַע עֹלָה וְקָצַר-אֹן<sup>4</sup>; 13. לִי תִכְרַע כָּל-בָּרֶךְ תִּשְׁבַּע  
כָּל-לָשׁוֹן אָמַר יְהוָה; 14. הוּא מַצְדִּיק רָשָׁע וּמַרְשִׁיעַ  
צַדִּיק; 15. חִלָּצֵנִי יְהוָה וְגָאֲלָנִי; 16. יְהוָה יִסְעֶדְךָ;  
בְּעֵנִי זָכַרְתִּי אֶת-יְהוָה וְאֶתְנַחֵם<sup>5</sup>; 17. נַעֲמָן<sup>1</sup> הָיָה מְצַרַּע;  
18. בָּרְכִי נַפְשִׁי אֶת-יְהוָה הִלְלוּ-יָהּ; 19. נָטַע יְהוָה  
אֱלֹהִים גֶּן בְּעֵדֶן מִקְדָּם וַיַּצְמַח מִן-הָאֲדָמָה כָּל-עֵץ נֹחֵמַד  
לְמִרְאָה וְטוֹב לְמֵאכָל; 20. אָמַר אַבְרָהָם אֲנֹכִי אֲשַׁבֵּעַ;  
21. אָמְרָה שָׂרָה<sup>1</sup> צַחַק עָשָׂה לִי אֱלֹהִים כָּל-הַשְּׁמִיעַ יִצְחָק  
לִי; 22. נִשְׁבַּע הָעֶבֶד לְאַבְרָהָם עַל-הַדָּבָר; 23. אָמְרוּ  
מְלִשְׁתִּים<sup>1</sup> אֶל-יִצְחָק<sup>1</sup> לֹא נִגְעַנּוּךָ וְנִשְׁלַחְךָ בְּשָׁלוֹם;

<sup>1</sup> Proper name. <sup>2</sup> § 162. <sup>3</sup> § 182. <sup>4</sup> Pause form of אֹן. <sup>5</sup> Hithp. נָחַם.

## LESSON XXIV.

### WEAK VERBS (CONTINUED): CONTRACTED VERBS.

244. **Verbs** נָגַשׁ, as נִגַּשׁ *approach* (Impf. A). In this class the weakness of the initial נ frequently causes its **assimilation** or its entire **disappearance**.

(a) **Where the נ would naturally be pointed with sheva silent**—forming a closed syllable with a preformative—

**it is assimilated** to the following consonant, which is doubled by dagh. forte. This takes place in Impf. Qal and in Perf. and Participle of Niph., Hiph., and Hoph., e. g. 3 s. m. Impf. Qal שׁוֹׁ for שׁוֹׁשׁ (dagh. lene); 3 s. m. Perf. Niph. שׁוֹׁ for שׁוֹׁשׁ (dagh. lene). (Cf. the Lat. colligo for con-ligo, and the Gk. συλλαμβάνω for συναλαμβάνω.)

(b) **Where the ך would naturally be pointed with sheva vocal**—viz. in the Inf. Const. and Imperat. Qal—it **often falls away**, e. g. 2 s. m. Imperat. Qal שׁוֹ for שׁוֹשׁ (פָּקֶד). **The Inf. has the fem. ending ת־** (ת־ in verbs ל guttural); thus, Inf. Const. Qal שׁוֹת־ (segholate i, § 151), נֶעֱת (from נָע).

(c) **Where the ך would naturally have a full vowel it remains**, and the verb does not differ from the strong verb, e. g. 3 s. m. Impf. Niph. and Piel שׁוֹשׁ, שׁוֹשׁ (פָּקֶד, יִפְקֶד).

(d) Verbs of this class which are also ף guttural usually keep their ך.

(e) **The verb נתן, give, assimilates its final ך also** in Qal Perf. and Inf. Const. Thus 1 s. and 2 s. m. Perf. Qal נתתי, נתת (for נתת, נתת, dagh. lene); Inf. Const. Qal נתת (for נתת (b)). The Qal Impf. has tsere, e. g. 3 s. m. נתן.

(f) One verb with initial ל is treated like a פ' verb, viz. לקח take. In Qal and Hoph. the ל is assimilated or lost, according to the principles in (a) and (b), e. g. 3 s. m. Impf. Qal לקח, 2 m. s. Imperat. Qal לקח, Inf. Const. Qal לקחת, 3 s. m. Impf. Hoph. ילקח (for qibbuts, see § 210).

245. **Verbs ף'ף, as סבב surround.**

(a) **The general principle of contraction is that the final radical is either lost or, before terminal additions, is represented by daghesh forte.** The effect of this is to make the stem a monosyllable, which then takes the vowel proper to the second syllable of the uncontracted stem.

Thus in Perf. Qal the stem is סב for סבב, and in Inf. Const. Qal סב for סבב.



Hence the forms Perf. Qal 3 s. m. סָבַ, 3 s. f. סָבָה, 3 pl. סָבוּ. See also under (b).

But forms containing an unchangeable long vowel (as Participles and Inf. Abs. Qal), or a characteristic dagh. forte (Piel and Hithp.), cannot dispense with their third radical, and no contraction takes place, e. g. Part. Act. Qal סָבֵב, 3 s. m. Perf. Piel סָבַב.

(b) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel.** For the application of the principle of (a) would leave them with a short vowel in an open syllable (§ 48. 1), e. g. סָבַב would become יִסָב, and נִסָב, נִסָב. To avoid this we have 3 s. m. Impf. Qal יִסָב (or as another way of avoiding the short open syllable, the syllable is closed by dagh. forte and the vowel retained, e. g. יִסָב), 3 s. m. Perf. Niph. נִסָב, 3 s. Perf. Hoph. הִיִסָב (for הָסָב (hō)). In Impf. Niph. the final vowel is *pathach* (not *tsere*), and in Hiph. it is *tsere* (not *chireq*).

(c) **Before affirmatives which begin with a consonant** (see Table, § 194) **a vowel is inserted**, viz. י in the Perfects, '־ in the Imperfects. The preceding radical is of course doubled by dagh. forte (a), e. g. 1 s. Perf. Qal סָבִיתִי, 3 pl. f. Impf. Qal הִסְבִּינָה (הִסְבִּינָה); for shortening of *cholem* to *qibbutz*, cf. §§ 48. 3, 210).

(d) **The place of the accent often differs from that in the strong verb.** Before the affirmatives '־, ה־, י the accent remains on the monosyllabic stem, e. g. 3 pl. m. Perf. Qal סָבוּ (סָבוּ), 2 s. f. Imperat. Qal סָבִי (סָבִי). The inserted vowels י, '־ (e) take the accent, except before הִם, הֵן, which are always accented.

(e) In many verbs of this class, in place of Piel, Pual, and Hithpael, we find voices of the forms Pôel, Pôal, and Hithpôel (see § 200), e. g. the normal forms סָבַב, סָבַב, הִסְבִּיב are replaced by סוֹבֵב, סוֹבֵב, הִסְמוֹבֵב.

## TABULAR SUMMARY.

		<i>Strong Verb.</i>	פ'נ	ע'ע
Qal	Inf. Const.	פָּקֹד	בָּשֶׁת	סָב
	Perf. 1 s.	פָּקַדְתִּי	בָּשַׁתִּי	סָבֹתִי
	Impf. 3 s.	יִפְקֹד	יִבֹּשֶׁ	יִסָּב, יִסֵּב
Niph.	Perf. 3 s.	נִפְקַד	נִבְשָׁ	נִסָּב
	Impf. 3 s.	יִפְקֹד	יִנְבֹּשׁ	יִסָּב
Piel	Perf. 3 s.	פָּקַד	נִבְשָׁ	סֻבַּב <sup>1</sup>
	Impf. 3 s.	יִפְקֹד	יִנְבֹּשׁ	יִסָּב <sup>1</sup>
Hiph.	Perf. 3 s.	הִפְקִיד	הִבִּישׁ	הִסָּב
	Impf. 3 s.	יִפְקִיד	יִבִּישׁ	יִסָּב
	Part.	מִפְקִיד	מִבִּישׁ	מִסָּב

<sup>1</sup> § 245 e.

## Exercise xxviii.

## ON VERBS פ'ן.

1. עָרְכוּ פְּלִשְׁתִּים<sup>1</sup> לְקִרְאָת<sup>2</sup> יִשְׂרָאֵל<sup>1</sup> וַתֵּשֶׁשׁ הַמֶּלֶחֶמָה  
 וַיִּנָּגַף יִשְׂרָאֵל<sup>1</sup>: 2. אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתְּ  
 עִמָּדִי<sup>3</sup> הִיא נְתַנָּה-לִּי מִן הָעֵץ: 3. וַתֹּאמֶר הָאִשָּׁה הִנָּחֵשׁ  
 הַשִּׂיאוֹנִי: 4. כָּל-חַיַּת הָאָרֶץ וְכָל-עוֹף הַשָּׁמַיִם וְכָל-דְּגֵי  
 הַיָּם בְּיָדְכֶם<sup>4</sup> נָתַנּוּ: 5. אָמַר יְהוָה הִתְהַלֵּךְ בָּאָרֶץ לְאִרְכָּה  
 וּלְרַחֲבָה כִּי לָךְ אֶתְנָנָה וַיִּפֹּל אֲבָרָם<sup>1</sup> עַל-פָּנָיו: 6. שָׁמַרְנִי  
 יְהוָה וְרוּחַ קְדֹשׁךָ אֶל-תִּקַּח מִמֶּנִּי: 7. לֹא תִנָּאֵף:  
 8. יַעֲקֹב<sup>1</sup> הִלֵּךְ חֲרָנָה<sup>5</sup> לְקַחַת לוֹ מִשָּׁם אִשָּׁה: 9. אֱלֹהִים

יְדָקְתָּהּ לַמֶּלֶךְ תָּנִן : 10. עַל לְבוּשׁוֹ יַפִּילוּ גִּזְרָל : 11. יְהוּה  
 תָּנָה-<sup>6</sup> לָנוּ וְשַׁעָה : 12. אֲנִי אֶצְרָה וְאַתָּנָה לְאוֹר גִּזִּים נָא  
 יְהוּה : 13. כְּאֲשֶׁר <sup>7</sup> תִּתֵּן יִנְתֵּן לָךְ : 14. אָמַר יִצְחָק <sup>1</sup>  
 אֶל-יַעֲקֹב <sup>1</sup> גִּשְׁה-נָא וַיֵּגֶשׁ וַיִּשָּׁק לוֹ : 15. מִסִּיעַ אַבְנִים  
 יַעֲצֵב בָּהֶן : 16. אִם יִחַבְאוּ בְּשֹׂאוֹל מִשֶּׁם יָדֵי תִקְחֶם :  
 17. אָמַר קֵן <sup>1</sup> אֶל-יְהוּה גְּדוֹל עֲוֹנִי מִנְשׂוֹא <sup>8</sup> : 18. שָׂאת  
 פָּנֶי רָשָׁע לֹא טוֹב : 19. שָׂאֵל דָּוִד <sup>1</sup> בִּיהוּה לֵאמֹר הֲאֶרְדָּה <sup>9</sup>  
 אַחֲרֵי הַגְּדוֹד הַזֶּה הֲאֶשְׁיֹגְנִי <sup>10</sup> וַיֹּאמֶר לוֹ רִדָּה כִּי הִשָּׁג  
 תִּשְׁיֹג : 20. וַיַּגֵּד לַמֶּלֶךְ בֵּרֶךְ יְהוּה אֶת-עֶבֶד אָדָם <sup>1</sup> :

<sup>1</sup> Proper name.    <sup>2</sup> Inf. Const. קָרָא *meet*.    <sup>3</sup> 'with me.'    <sup>4</sup> 'your hand,' יָד.    <sup>5</sup> Proper name with ה locative, 'to Haran.'    <sup>6</sup> 219 a. *Obs.*  
<sup>7</sup> 'according as.'    <sup>8</sup> § 173.    <sup>9</sup> ה interrog.    <sup>10</sup> § 235.

### Exercise xxix.

#### ON VERBS ע"ע.

1. יַחֲלֵל הָאָדָם לָרֹב עַל-פָּנֵי הָאֲדָמָה : 2. אָמַר יְהוּה  
 אֶל-אַבְרָם <sup>1</sup> אֲבָרְכָה וְאֶגְדֹּלָה שְׁמִי וְאֶבְרָכָה מְבָרְכִיךָ <sup>2</sup>  
 וּמִקְלָלְךָ אָאֵר : 3. גַּל עַל יְהוּה דִּרְכָּה : 4. אָמְרָה שָׂרָה <sup>1</sup>  
 לְאַבְרָהָם <sup>1</sup> גִּרְשׁ אֶת-הָאִמָּה הַזֹּאת וְאֶת-בְּנָהּ : 5. וַיִּרַע  
 הַדָּבָר מְאֹד בְּעֵינָי <sup>2</sup> אַבְרָהָם <sup>1</sup> : 6. מְכַבְּדִי אֶכְבֵּד וּמִקְלָלִי  
 יִקְלֹל <sup>4</sup> נָא יְהוּה : 7. כָּל-שֹׁמֵעַ אֶת-הַדָּבָר תִּצְלִינָה אֲזִנָּיו :  
 8. הִתְכַּמָּה תְּעֹז לְחֻכָּם : 9. הַשְׁוִידֵד יוֹשֵׁד כְּאֲשֶׁר אֶתָּה  
 שְׁלוֹת גִּזִּים כֵּן יִשְׁלֹף אָמַר יְהוּה : 10. עִם נָבֵר יְהוּה  
 יִתְבָּרַר <sup>5</sup> : 11. הַפְּטִחַ בִּיהוּה חֶסֶד יִסּוּבְּבָנוּ : 12. מִי  
 בָּרָא תְהוֹם וַיִּסְף בְּדִלְתִים יָם : 13. צָדִיק מִמִּי יִחַת :



14. וַתֵּצֵר לְדָוִד<sup>1</sup> מֵאֵד כִּי אָמְרוּ הָעַם לְסַקֵּל־לּוֹ: 15. שְׂאוּל<sup>1</sup>  
 וַיהוֹנָתָן<sup>1</sup> מִנְּשָׂרִים קָלוּ: 16. אֲשָׁרֵי אָדָם יֹשֵׁב בְּסֶתֶר  
 עֲלִיּוֹן בְּאַבְרֹתָיו יִסֹּף לּוֹ: 17. בְּאֵמֶר<sup>6</sup> יְהוֹשֻׁעַ<sup>1</sup> שְׁמִשׁ דָּם  
 יָיָדָם הַשָּׁמַיִשׁ:

<sup>1</sup> Proper name. <sup>2</sup> Piel part. pl.: note the *chateph*, rare with ר.

<sup>3</sup> עִינִי <sup>4</sup> Impf. A. <sup>5</sup> Pause Hithp., see § 204 *Obs.* <sup>6</sup> § 273, note 2.

## LESSON XXV.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS פ"א AND פ"י.

246. Verbs נ"א, as אָכַל *eat*.

- (a) These verbs belong in general to the class פ guttural, and have been explained in § 240. **But five of them have the special peculiarity that in Impf. Qal the נ quiesces in cholem:** the final vowel is *pathach* or (especially in pause) *tsere*; with retracted accent (§§ 88, 227 a), *seghol* or *pathach*. Thus, 3 s. m. Impf. Qal יֹאכַל (not יֹאכֵל).

These five verbs are:—

VERB.	IMPF.	IN PAUSE.	WITH 1 CONSEC.
אָכַל <i>eat</i>	יֹאכַל	יֹאכֵל	יֹאכֵל
אָמַר <i>say</i>	יֹאמַר	יֹאמֵר	יֹאמֵר
אָבַד <i>perish</i>	יֹאבַד	יֹאבֵד	
אָבָה <i>be willing</i>	יֹאבָה	} (see verbs ל"ה)	
אָפָה <i>bake</i>	יֹאפָה		

A few verbs vary between this form of Impf. and that of ordinary verbs פ guttural, e. g. אָחַז *seize*, Impf. יֹאחִז and יֹאחֲז.

(b) **The preformative נ of the 1 s. Impf. blends with the radical נ** to avoid the recurrence of the same consonant, e. g. 1 s. Impf. אָנַל (not אַנַל).

(c) The Infin. Const. of אָמַר with preposition לֵ, לְאָמַר (§ 65 c), constantly used in the sense of *saying*, contracts into אָמַר.

## 247. Verbs פ"פ.

**These fall into three distinct classes:—**

1. **Verbs originally פ"פ**, as יָשַׁב *sit*.

(a) In by far the majority of the verbs פ"פ the י, which now appears as their first radical, seems to have replaced an original ו. In parts where there is no characteristic preformative, viz. Qal, Piel, and Pual, the י remains (but see b. 1), sometimes also in Hithp.; **in Niph., Hiph., and Hoph. the lost ו reappears.** Moreover this ו, except when doubled by daghesh forte (Niph. Inf., Imperat., and Impf.), *quiesces* in a cognate vowel, in Niph. and Hiph. *cholem*, in Hoph. *shureq*. Hence the following forms:—

	3 S. M. PERF.	3 S. M. IMPF.
Niph.	נִישַׁב (נִפְקַד)	יִנְשַׁב (יִפְקַד)
Hiph.	הִנְשַׁב (הִפְקִיד)	יִנְשִׁיב (יִפְקִיד)
Hoph.	הִנְשַׁב (הִפְקַד)	יִנְשַׁב (יִפְקַד)

(b) **The Imperf. Qal (with Inf. and Imperat.) varies between two distinct formations.**

(1) **Some verbs entirely drop the י (ו):** then the Impf. has *tsere* for both vowels, e. g. 3 s. m. and f. Impf. יִנְשַׁב, יִנְשֵׁב; with ו consec. יִנְשִׁיב. With a guttural for 2nd or 3rd radical the final *tsere* may become *pathach*, e. g. יָדַע *know*, 3 s. m. Impf. יִדַּע. The Imperat. has יִנְשַׁב, יִנְשֵׁב (for יִנְשִׁיב, יִדַּע); Inf. Const. is strengthened with the fem. ending ת־ (ת־ with a guttural, cf. § 244 b), e. g. יִנְשַׁבְתִּי, יִדַּעְתִּי.

- (2) **Some verbs retain the י (ו):** then in the Impf. the י *quiesces* with the usual initial *chireq*, the final vowel being *pathach*, e. g. יִרַשׁ *inherit*, 3 s. m. and f. Impf. יִירַשׁ, יִתִּירַשׁ. Occasionally the *chireq* is written defectively (§ 18), e. g. יִבֶּשׁ *will be dry*. In Inf. and Imperat. the י remains a consonant, e. g. 2 s. m. Imperat. יִרַשׁ.

- (c) Piel and Pual are regular; Hithp. sometimes has י (consonantal) for י.

2. **Verbs properly פ''**, as יֵטֵב *be good*. These verbs form their Impf. Qal after the manner of 1 b. (2), e. g. 3 s. m. Impf. Qal יִטֵּב or יֵטֵב. Their one point of difference from the verbs originally פ'' is that **in Hiphil the י remains** and quiesces in *tsere*, e. g. 3 s. m. Perf. Hiph. הֵיטִיב, Part. Hiph. מֵיטִיב (cf. 1. a; Niph. and Hoph. do not occur). Only **five** verbs have this formation of Hiph., viz.: יֵטֵב *be good*, יִלֵּל *howl*, יָמֵן *be on the right hand*, יָמַר *exchange*, יָסַק *suck*. A few other verbs with Impf. Qal like יִטֵּב may also be referred to this class.

3. **Verbs פ'' contracted**, as יִצֹק *pour*. A few verbs, especially those with צ as middle radical, drop the י after a prefix, and compensate by a following daghesh forte exactly like a verb פ'' (§ 244 a), e. g. 3 s. m. Impf. Qal יִצֹק. But these same verbs vary between the dagheshed forms and forms after the analogy of verbs פ'', originally פ''. Thus the Hoph. has 3 s. m. Impf. יִצֹק (cf. 1. a) and Part. מִצֹּק.

*Note*—A good deal of confusion exists in the verbs פ'', the same verb sometimes deriving forms according to each of the three types enumerated above. The student will need to supplement a thorough knowledge of principles by acquaintance with the usage of particular verbs. This is always indicated in any good lexicon, and should be verified by reference to the passages there quoted.



## TABULAR SUMMARY.

		Strong Verb.	פ"א	פ"ו	פ"י	פ"י con- tracted.
Qal	Inf. Const.	שָׁקַד		יִרְשׁ, שָׁבַח		
	Impf. 3 s.	יִשְׁקַד	יֹאכֵל	יִירְשׁ, יֵשֵׁב יִרְשׁ	יֵיטֵב יֵטֵב	יִשְׁקַ
Niph.	Perf. 3 s.	נִשְׁקַד		נִשְׁבַּח		נִשְׁקַ
	Impf. 3 s.	יִשְׁקַד		יִשְׁבַּח		
Hiph.	Perf. 3 s.	הִשְׁקִיד		הוֹשִׁיב	הִישִׁיב	הִצִּיק
Hoph.	Impf. 3 s.	יִשְׁקַד		יִשְׁבַּח		יִצִּיק

Forms not given are normal.

## Exercise xxx.

## ON VERBS פ"א.

1. צוה יהוה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִפֶּלַע עֵץ הָגֵן  
אָכַל<sup>1</sup> תֹּאכֵל: 2. וּמִעֵץ הַדֵּעַת טוֹב וָרָע לֹא תֹאכֵל מִמֶּנּוּ  
כִּי בְיוֹם אֲכָלְךָ<sup>2</sup> מִמֶּנּוּ מוֹת<sup>1</sup> תָּמוּת<sup>3</sup>: 3. וַתִּקַּח הָאִשָּׁה  
מִפְּרִי הָעֵץ הַהוּא וַתֹּאכֵל וַתֵּתֶן גַּם-לְאִישָׁהּ עִמָּהּ וַיֹּאכֵל:  
4. עָבְדוּ אֶת-יְהוָה פֶּן תֹּאבְדוּ: 5. מִי יֹאמֶר טָהֲרֵתִי  
מִחַטָּאָה: 6. יֹאבְדוּ אֲנִשֵּׁי לָשׁוֹן<sup>4</sup>: 7. כֹּה אָמַר הַנְּבִיא  
לְיִצְחָק<sup>5</sup> מִשְׁרָשֵׁי יִשְׁגָּו<sup>6</sup> יִהְיֶה<sup>7</sup> צֶדֶק אֲזוּר מִתְנָיו: 8. אָמַר  
דָּוִד<sup>6</sup> הַמִּגִּיד<sup>8</sup> לִי לֵאמֹר הִנֵּה-מֵת שָׁאוּל<sup>6</sup> וְהוּא הִיָּה  
כַּמְבֹּשֶׁר בְּעֵינָיו וְאַחֲזָה<sup>9</sup> בּוֹ וְאַהֲרָגְהוּ: 9. מֵאֲזֵנֵי מִרְמָה<sup>10</sup>  
תוֹעֵבֶת יִהְיֶה: 10. עַד שְׁקָרִים יֹאבֵד:

<sup>1</sup> § 193. <sup>2</sup> For the more regular אֲכָלְךָ (§ 233). <sup>3</sup> מוֹת *die*. See § 249 *b, c*.  
<sup>4</sup> 'Men of tongue,' i. e. slanderers. <sup>5</sup> ל, 'with respect to.' <sup>6</sup> Proper name.  
<sup>7</sup> § 254. <sup>8</sup> Nom. Abs., 'when one told me.' <sup>9</sup> Strengthened Impf.  
with ו consec., cf. § 219. <sup>10</sup> § 172.

## Exercise xxxi.

## ON VERBS פ'.

1. הלא אם תיטיב שאת ואם לא תיטיב לפתח
- חטאת רבץ פה אמר יהוה אל-קין<sup>1</sup>: 2. הנה יהוה נצב
- על-יעקב<sup>1</sup> ויאמר אנכי עמך<sup>2</sup> ושמתיה בכל אשר תלך<sup>3</sup>
- והשבתיה אל-האדמה הזאת: 3. וייקץ יעקב<sup>1</sup> משנתו
- ויאמר אכן יש יהוה במקום הזה ואנכי לא ידעתי:
4. עלה לוט<sup>1</sup> מצוער<sup>1</sup> וישב בחר כי ירא<sup>4</sup> לשבת בצוער
- וישב במערה: 5. לה יהוה הוחרלתי: 6. יהוה מוציא
- כאור צדקך: 7. לקח אלהים את-האדם וינחחו בגן-
- עדן לעבדה ולשמרה: 8. את אשר<sup>5</sup> יאהב יהוה יוכיח:
9. למדו להיטיב: 10. בצדק נושע המלך: 11. אצק
- רוחי על-אהבי נאם יהוה: 12. אלהינו לא ייעף ולא
- יגע: 13. עשה יהוה פלא למען<sup>6</sup> דעת כל-עמי הארץ
- את-שם יהוה: 14. הושיעני יהוה ואושעה: 15. אמר
- אבימלך<sup>1</sup> אל-אברהם<sup>1</sup> בטוב בעיניך שב: 16. לא אירא
- כי יהוה יסמכני: 17. בשלום יחדו אשכבה ואישן כי
- אתה יהוה לבטח<sup>7</sup> תושיבני: 18. יש עת ללדת ועת
- למוות: 19. אברם בן-חמש שנים ושבעים שנה בצאתו<sup>8</sup>
- מחרן<sup>1</sup>: 20. פי אמר יהוה אל-אברם לך-לה<sup>9</sup> מארצה
- ומבית<sup>10</sup> אביך<sup>10</sup>: 21. ברך<sup>11</sup> אברכה וירש זרעה את
- שער איביו: 22. לקחו פלשתים<sup>1</sup> שתי<sup>12</sup> פרות
- ויאסרום<sup>13</sup> בעגלה וישרנה הפרות בדרך על-דרך בית-

שָׁמַשׁ<sup>1</sup>: 23. פֶּה אָמַר יְהוָה אֶל־יִרְמְיָהוּ<sup>2</sup> הַנָּבִיא בְּטָרִם  
אֲשֶׁר־יִדְעָתִיךָ: 24. אַתָּה יְהוָה תִּוְדִיעֵנִי דְרָךְ חַיִּים:

<sup>1</sup> Proper name. <sup>2</sup> § 181. <sup>3</sup> See הָלַךְ. <sup>4</sup> Middle E. <sup>5</sup> Accus.  
'him whom.' <sup>6</sup> 'so that.' <sup>7</sup> 'in confidence.' <sup>8</sup> Inf. Const. אֲשֶׁר.  
<sup>9</sup> *lit.* 'go for thyself,' 'get thee.' <sup>10</sup> § 162. <sup>11</sup> § 193. <sup>12</sup> 'two.' <sup>13</sup> § 231 a.

## LESSON XXVI.

### WEAK VERBS (CONTINUED): QUIESCENT VERBS.

#### VERBS יָעַ and יָעָ.

248. The verbs יָעַ and יָעָ, like the various classes of verbs יָפַ, have become a good deal confused. Verbs יָעַ are by far the most numerous, and **the two classes exactly coincide in inflection except in Imperf. Qal** (with Inf. and Imperat.). A Perf. Qal peculiar to verbs יָעַ is of great rarity (§ 250 a).

*Obs.*—These verbs are *named* after the Inf. Const. Qal, not after the 3 s. m. Perf. Qal as usual, and this is the form given in Lexicons and Vocabularies. The reason is that the י or י is lost in the Perf. Qal (3 s. m. קָם for קָמַ; see, however, § 251), and it is obviously convenient to choose a form for the name of the verb which exhibits all three radicals. Hence the anomaly of speaking of the verb קָמַר (3 pers. perf.) and yet of the verbs קָמַ and קָמַן (inf. const.).

249. **Verbs יָעַ, as קָמַ arise. The chief peculiarity of inflection is that the י always disappears or quiesces** (but see § 251). A result of this is that these verbs are very similar to verbs יָעַ: comparison should be made throughout (cf. § 245).

(a) **The י disappears** in Perf. Qal and in Hoph. The resulting monosyllabic stem receives in general the vowel proper to the second syllable, viz. *pathach*, lengthened to *gamets* in 3 s. m. and f. Perf. Qal קָמַ, and in 3 pl. קָמַי. A few verbs belong to the class Middle E (§ 198 a), e. g. מָת *he has died*.



- (b) **The ׀ quiesces** in Imperf. Qal (in *shureq* ׀), in Inf. Qal (in *cholem* ׀), throughout Niphal (in *cholem* ׀) and Hiphil (in *chireq*, becoming therefore 'ֿ. ).
- (c) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel** according to the principle of § 245 b. Hence 3 s. m. Imperf. Qal, Hiph., and Hoph. יִקְוֶה, יִקְוֶה, יִקְוֶה, 3 s. m. Perf. Niph. and Hiph. הִקְוֶה, הִקְוֶה.
- (d) **Before the consonantal affirmatives** (cf. § 245 c) **of Perfect Niph. and Hiph. and of Imperf. Qal a vowel is inserted**, viz. ׀ in the Perfects, יִקְוֶה in the Impf., e. g. 1 s. Perf. Niph. and Hiph. נִקְוֶה, נִקְוֶה; 3 pl. f. Impf. Qal תִּקְוֶה.
- (e) **The accent follows the laws of the verbs י'ע** (cf. § 245 d). Hence the 3 s. f. Perf. Qal קָמָה, *she arose*, is distinguished from Fem. Part. Qal קֹמָה *arising*.
- (f) **The intensive forms resemble those of the verbs י'ע**, i. e. for Piel, Pual, and Hithpael we find Pôlel, Pôlal, Hithpôlel, the final radical being doubled, e. g. 3 s. m. Perf. קוּמָה, קוּמָה, קוּמָה. Occasionally forms occur with doubled stems, called Pilpel and Pulpal, e. g. בָּלַל *sustain*, 3 s. m. Perf. Intensive בָּלַל, passive 3 pl. בָּלְלוּ (1 Kings xx. 27). A few verbs take the ordinary Piel with dagheshed ׀, e. g. קָמָה (as well as קוּמָה). Only one verb has Piel with dagheshed ׀, viz. עָוֶה *he surrounded*.
- (g) **Special note should be taken of the forms of Imperf. Qal and Hiph. with ׀ consec.** A reference to § 227 will explain the following examples.

	IMPF.	JUSSIVE IMPF.	IMPF. WITH ׀ CONSEC.
Qal 3 s. m.	יִקְוֶה	יִקְוֶה	יִקְוֶה
Hiph. 3 s. m.	יִקְוֶה	יִקְוֶה	יִקְוֶה

But the 1 s. Imperf. keeps the full form with no drawing back of accent, e. g. וְאִקְוֶה, וְאִקְוֶה.

250. **Verbs י'ע**, as דִּין *judge*. It has been noted above (§ 248) that these verbs differ little from verbs י'ע. The differ-

ence is simply in the presence of יָ in Qal Impf. (with Inf. and Imperat.) and rarely in Perf.

(a) Three forms occur with יָ in Perf. Qal, viz. רִיבֹתִי *I have contended*, בִּינֹתִי *I have understood*, דָּיְנוּ *they have caught*.

(b) The following generally have יָ in Imperf. and Imperat. Qal: the Infs. Qal vary between יָ and וּ:—בִּין *understand*, פָּץ *break forth*, גָּל *exult*, דָּן *judge*, לֹדֵג *lodge*, רִיב *contend*, שִׁיחַ *meditate*, שָׁם *put*, שִׂישׁ *rejoice*, שָׁר *sing*, שָׂת *place*.

Obs.—This Imperf. Qal coincides in form with Impf. Hiph. of verbs זָ, e. g. cf. יָדִין and יִזְקֶה. Some regard it as a true Hiph. used in a Qal sense. Similarly they regard the Perf. and Inf. Qal in יָ as shortened Hiph., initial ה being dropped, and thus dispense with verbs זָ as a distinct class.

251. In some verbs a middle ו or י retains its consonantal force and never becomes quiescent. This is always the case if the final radical is ה, e. g. הָיָה *he was*; also in the verbs פָּנָה *expire*, הָוָה *be white*, צָוָה *shout*, אָיָה *be hostile*. These verbs of course show none of the peculiarities of the quiescent verbs ע״ו and ע״י, e. g. 3 s. m. Imperf. Qal יִהְיֶה *he will be* (ל״ה), יִנָּע *he will expire* (ל guttural), etc.

#### TABULAR SUMMARY.

		Strong Verb.	ע״ו	ע״י
Qal	Perf. 3 s.	פָּקַד	קָם	(בִּין)
	1 s.	פָּקַדְתִּי	קָמַתִּי	בִּינֹתִי
	Inf. Const.	פָּקַד	קֹם	בִּין
	Imperf. 3 s.	יִפְקַד	יִקֹּם	יִבִּין
Niph.	Imperf. 3 s.	יִפְקַד	יִקֹּם	
Hiph.	Imperf. 3 s.	יִפְקִיד	יִקִּים	
Hoph.	Imperf. 3 s.	יִפְקַד	יִקֵּם	
Piel	Perf. 3 s.	פָּקַד	קִוִּּים	
Qal Impf. with ו consec.		וּפְקַד	וּקִים	
Hiph.	„ „ „	וּפְקִיד	וּקִים	

## Exercise xxxii.

ON VERBS ע' AND ע'.

1. לא ימוש ספר התורה מפיה<sup>1</sup>: 2. שובו-נא  
 מדרך-ככם הרעים: 3. שבע<sup>2</sup> יפל צדיק וקם: 4. לא-  
 מצאה היונה מנוח לכף רגלה ותשב אל-נח וישלח  
 ידו ויקחה ויבא<sup>3</sup> אתה אליו<sup>4</sup> אל-היתבה: 5. ויחל  
 עוד שבעת<sup>5</sup> ימים אחרים ותבא אליו היונה והנה  
 עליה-זית טרף בפיה<sup>1</sup>: 6. בלב נבון תנוח חכמה:  
 7. איש אשר יקלל את-האלהים מות יומת<sup>6</sup>: 8. אתה  
 יהיה כוננת הארץ ותעמר: 9. נטע יהיה אלהים  
 בן בעדן וישם שם את-האדם אשר יצר<sup>6</sup>: 10. אמר  
 אלהים אל-הנחש איבה אשית בינך ובין האשה ובין  
 זרעך ובין זרעה הוא ישובך ראש<sup>7</sup> ואתה תשובנו  
 עקב<sup>7</sup>: 11. דרך שקר הסר כימני יהיה בך יהיה  
 בטחו<sup>8</sup> צדיקים ולא בושו<sup>8</sup>: 12. הקרים ימושו  
 והגבעות תמוטנה וחסדי לא ימוש ובריתי לא תמוט  
 נאם-יהוה: 13. אמר קין אל-יהוה מה-גדול עוני  
 והייתי<sup>9</sup> נע ונר בארץ: 14. ויחל נח<sup>10</sup> איש האדמה  
 וישע פָּרָם<sup>6</sup>: 15. אמר שמואל<sup>10</sup> אל-העם אני זקנתי<sup>8</sup>  
 ושבתתי: 16. בָּאָה<sup>11</sup> האשה אל-שאול<sup>10</sup> ותאמר אליו  
 אשימה<sup>12</sup> לפניך<sup>4</sup> לחם ואכל: 17. יהושע<sup>10</sup> וכלב<sup>10</sup>  
 מן התרים<sup>13</sup> את-הארץ אמרו אל-העם אך על-יהוה  
 אל-תלוננו: 18. לב אדם יחשב דרכו ויהוה יכין



עֲדָרוּ : 19. הִלְכּוּ בַלְהִלָּלָהּ יוֹאָב<sup>10</sup> וְאֶנְשֵׁי וַיָּאָר  
 לָהֶם בְּחֶבְרוֹן<sup>10</sup> : 20. כֹּה אָמַר יְהוֹנָתָן<sup>10</sup> אֲרוּ עֵינֵי :

<sup>1</sup> פֶּה. <sup>2</sup> 'seven' (times). <sup>3</sup> Hiph. apoc. אִזַּל. <sup>4</sup> § 182. <sup>5</sup> 'seven.'  
<sup>6</sup> § 88. <sup>7</sup> Double accus. <sup>8</sup> § 221. 2 *d.* <sup>9</sup> § 254. <sup>10</sup> Proper name.  
<sup>11</sup> § 249 *e.* <sup>12</sup> § 219. <sup>13</sup> 'some of;' cf. Gk. partitive gen. <sup>14</sup> Part. חֹרֵר.

## LESSON XXVII.

WEAK VERBS (CONTINUED). QUIESCENT VERBS.

VERBS א'ל AND ל'ה.

252. **Verbs א'ל**, as מָצָא *find*. The letter א is both a guttural and a quiescent. Its guttural nature is seen in the final *a* vowel of Imperf. and Imperat. Qal. But it is mainly as a **quiescent** that it affects the inflection of these verbs. And since א can quiesce in any vowel (§ 41) **the voices retain in general their usual vowels.**

(a) **Without affirmatives**, i. e. when א remains final, the vowels of the strong verb are found, except that *pathach* is lengthened into *qamets*, e. g. 3 s. m. Perf. Qal מָצָא (פָּקַד), Niph. נִמְצָא (נִפְקַד), Piel מִצָּא (פִּקַּד), Hiph. הִמְצִיא (הִפְקִיד) ; 3 s. m. Imperf. Qal יִמְצָא (יִפְקֹד), Niph. יִנְמָצָא (יִנְפְקֹד), Inf. Const. Qal מִצָּא (פִּקֹּד), etc.

(b) **With affirmatives.**

(1) Before the **vowel** affirmatives (הַ, וְ, '—) there is no difference from the strong verb.

(2) Before the **consonantal** affirmatives ה, נו (not נה), the א always quiesces in a preceding vowel, viz. *qamets* in Perf. Qal (except in verbs middle E, as מָלֵא *be full*, which retain *tsere* throughout), and *tsere* in all other Perfects (like verbs ל'ה), e. g. 1 s. Perf. Qal מִצָּאתִי (פִּקֵּדְתִּי), Niph. נִמְצָאתִי (נִפְקֵדְתִּי).

(3) Before נה the א always quiesces in *seghol* (like verbs ל'ה), e. g. 3 pl. f. Impf. Qal תִּמְצָאנָה, 2 pl. f. Imperat. Qal מִצָּאנָה.

- (c) Sometimes the silent **ס** falls out, e. g. 1 s. Perf. Qal מִצַּתִּי (for מִצָּצָתִי). Some of the verbs ס"ל have forms after the analogy of verbs ה"ל, e. g. שָׁטַח *sin*, Part. Qal שָׁטַח (not שָׁטָח), מָלֵא *be full*, 3 s. m. Impf. Piel מִמְלֵא. See also above, b. 2, 3.
- (d) The Perf. with ו consec. does not throw the tone forward in verbs ס"ל (cf. § 228), e. g. וּמִצָּצָתִי *and I will find* (וּפָקְדָתִי).

253. **Verbs** ה"ל, as גִּלָּה *reveal, make bare*. The ה simply represents a final vowel sound; the original third radical was ו or י, and in many of the forms י reappears.

- (a) **Where ה is final it remains**, and is thus pointed:—

in **all** Perfects    ה־

in **all** Impfs.      ה־

in **all** Imperats.   ה־

in **all** Inf. Abs.    ה־

in **all** Parts.      ה־ (except Pass. Qal גִּלִּי).

All Inf. Const. have the fem. ending ה and end in ות, e. g. Qal גִּלוּת (cf. §§ 244 b, 247 b. 1).

- (b) **Before consonantal affirmatives the ה reverts to the original י**, which quiesces in a preceding vowel, viz. י־ in all Impfs. and Imperats., י־ in Perf. Qal, י־ in Perf. Pual and Hoph. The Perf. Niphal, Piel, Hithp., and Hiph. vary between י־ and י־: e. g. 3 pl. f. Impf. Qal תִּגְלִינָה (תִּפְקְדֶנָה), 1 s. Perf. Qal גִּלִּיתִי (פָּקְדָתִי), Pual גִּלִּיתִי (פָּקְדָתִי), Hiph. הִגְלִיתִי and הִפְקְדָתִי.

- (c) **Before vowel affirmatives the ה entirely disappears**, e. g. 3 pl. Perf. Qal גִּלוּ (פָּקְדוּ), 2 f. s. Impf. Niph. תִּגְלִי (תִּפְקְדִי). But 3 s. f. of all Perfs. ends in תָּה, e. g. Qal גִּלְתָּה (פָּקְדָה). A rarer form is גִּלְתָּ.
- (d) **The Jussive forms need special notice.** All the Imperfs. (except Pual and Hoph.) have shortened

forms which are used with ו consec. These arise by the dropping of the ending ה־, e. g. יִגְלֶה, Jussive גִּל. But since the result is generally (as in the example) unpronounceable, it has to be modified in one of the following ways:—(1) the vowel is strengthened; (2) a helping vowel slips in as in the segholate nouns (§ 152), generally *seghol*, with gutturals *pathach*; (3) the vowel is lengthened and a helping vowel is given as well; but (4) some combinations can stand unchanged.

**Examples:—**

VERB.		IMPF.	WITH ו CONSEC.
(1) שָׁתָה <i>drink</i>		יִשְׁתָּה	וַיִּשְׁתָּ
רָאָה <i>see</i>		יִרְאָה	וַיִּרְא
(2) גִּלָּה <i>reveal</i>	Qal	יִגְלָה	וַיִּגְל
	Hiph.	יִגְלֶה	וַיִּגְלֶה
עָלָה <i>go up</i>	Qal & Hiph.	יַעֲלֶה	וַיַּעֲלֶה
שָׁעָה <i>look</i>		יִשְׁעָה	וַיִּשְׁע
(3) רָאָה <i>see</i>		יִרְאָה	וַיִּרְאָה 3 s. f.
(4) שָׁבָה <i>take captive</i>		יִשְׁבָּה	וַיִּשְׁבָּה
גִּלָּה <i>reveal</i>	Piel	יִגְלֶה	וַיִּגְלֶה

*Note*—One verb ו"ה occurs frequently in Hithp., viz. שָׁתָה, Hithp. *bow oneself down*. The form is really Hithpalel (with final radical doubled), and the penultimate ה hardened to ו. Thus 3 s. Perf. הִשְׁתַּחֲוָה (= הִשְׁתַּחֲוָה), 3 s. Impf. יִשְׁתַּחֲוֶה, 3 pl. Impf. יִשְׁתַּחֲוּוּ (for the transposition of ש and ת, see § 206, *Obs.* 1). The shortened Impf. with ו consec., by dropping the ה־ and letting the final ו quiesce in *shureq*, becomes וַיִּשְׁתַּחֲוֶה and *he bowed down*.

254. **The Substantive Verb** הָיָה *be* has the following peculiarities:—

- (a) When the first ה would naturally be pointed with sheva vocal, it has, if initial, *chateph seghol*, after preformatives, *simple sheva vocal*.
- (b) The Jussive Impf. is יְהִי, with ו consec. וַיְהִי, in pause וַיְהִי, with ו copulative וַיְהִי.



Thus :—

PERF.	IMPERF.	IMPERAT.	
3 s. m. הִיָּה	3 s. m. יִהְיֶה	2 s. m. הִיָּה	Inf. Abs. { הִיָּה הִיָּו
3 s. f. הִיָּתָה	etc.	2 s. f. הִיָּי	
2 s. m. הִיָּתָה		2 pl. m. הִיָּו	Inf. Const. הִיָּת
etc.	Jussive יִהְיֶה		With prefix בְּהִיָּת
2 pl. m. הִיָּתֶם			

A Niphal is also found, נִהְיָה *it has happened*.The verb הִיָּה *live*, closely resembles הִיָּה.

255. Other verbs doubly or trebly weak need no separate exposition. A comparison of the several classes to which they may be referred will in most cases give the required form.

## TABULAR SUMMARY.

	Strong Verb.	ל'א	ל'ה
Qal Perf. 3 s.	פָּקַד	מָצָא	גָּלָה
„ „ 1 s.	פָּקַדְתִּי	מָצָאתִי	גָּלִיתִי
„ „ 3 pl.	פָּקְדוּ	מָצְאוּ	גָּלוּ
„ Inf. Const.	פָּקֵד	מָצֵא	גָּלוֹת
„ Impf. 3 s.	יִפְקֹד	יִמָּצֵא	יִגָּלֶה
Hiph. Perf. 1 s.	הִפְקַדְתִּי	הִמְצָאתִי	הִגָּלִיתִי
			הִגָּלִיתִי
Qal Impf. with 1 consec.	וַיִּפְקֹד	וַיִּמָּצֵא	וַיִּגָּל
Hiph. „ „ „	וַיִּפְקֹד	וַיִּמָּצֵא	וַיִּגָּל

## Exercise xxxiii.

ON VERBS ל'א.

1. נִקְבְּצוּ פְּלִשְׁתִּים וַיָּבֹאוּ וַיַּחֲנוּ בְּשׁוּנֵם וַיִּקְבֹּץ שָׁאוּל

אֶת-כָּל-יִשְׂרָאֵל וַיַּחֲנוּ בְּגִלְבֹּעַ : 2. וַיֵּרָא שָׁאוּל אֶת-

מִחֲנֶה<sup>2</sup> פְּלִשְׁתִּים וַיֵּרָא<sup>3</sup> וַיַּחֲרֹד לְבוֹ מֵאֵד : 3. קָרָא  
 אֲכִישׁ<sup>1</sup> אֶל-דָּוִד וַיֹּאמֶר אֵלָיו<sup>4</sup> חַי יְהוָה<sup>5</sup> כִּי יֵשֶׁר אַתָּה  
 וטוב בְּעֵינַי צִאתְךָ<sup>6</sup> וּבֹאֲךָ<sup>6</sup> אִתִּי<sup>4</sup> בַּמִּחָנֶה כִּי לֹא-  
 מִצָּאתִי בְךָ רָעָה מִיּוֹם בּוֹאֲךָ אֵלַי עַד-הַיּוֹם הַזֶּה :  
 4. קָרָאנִי בְיוֹם צָרָה וַאֲחֻלָּצְךָ אָמַר יְהוָה : 5. יֵצֵר יְהוָה  
 אֱלֹהִים מִן הָאָדָמָה כָּל-חַיִּת הַשָּׂדֶה וְאֵת כָּל-עוֹף  
 הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לִרְאוֹת מַה-יִּקְרָא-לוֹ : 6. אָמַר  
 הָאָדָם אֶל-אֱלֹהִים אֶת-קוֹלְךָ שָׁמַעְתִּי בְּגֵן וַאֲרִא כִּי  
 עִירָם אֲנֹכִי וַאֲחֻבָּא : 7. חֲנִנִי<sup>7</sup> יְהוָה וְשֵׁא<sup>7</sup> פִּשְׁעֵינוּ :  
 8. הַגִּיד יְהוֹנָתָן לְדָוִד לֵאמֹר מִבִּקְשׁ שְׂאוֹל לַהֲמִיתְךָ<sup>8</sup>  
 וְעַתָּה הַשְׁמֵר-נָא וְנִחַבְּאֵת : 9. יִדְּךָ יְהוָה תִּמְצָא  
 אֶת-שִׁנְאִיךָ :

<sup>1</sup> Proper name. <sup>2</sup> § 157. I. <sup>3</sup> יֵרָא. <sup>4</sup> § 182. <sup>5</sup> *lit.* 'Jehovah, a Living One,' i. e. as Jehovah liveth. <sup>6</sup> Inf. Const. <sup>7</sup> Imperat. <sup>8</sup> מוֹת.

### Exercise xxxiv.

#### ON VERBS ל"ה.

1. קָרָא הָאָדָם שֵׁם אִשְׁתּוֹ<sup>1</sup> חוּהַ<sup>2</sup> כִּי הִיא הָיְתָה אִם  
 כָּל-חַי : 2. אִישׁ כִּי<sup>3</sup> יָכָה נֶפֶשׁ אָדָם מוֹת יוֹמָת :  
 3. אָמַר אֱלֹהִים לְנֹחַ<sup>2</sup> עֲשֵׂה לָךְ תֵּבַת עֲצֵי גִפְרִי קִנִּים  
 תַּעֲשֶׂה אֶת-הַתֵּבָה : 4. וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּהוּ  
 יְהוָה : 5. לַחֲכָמָה הֵט אֲזֻנֶיךָ : 6. הוּא רַב אֶת-יוֹצְרוֹ  
 הַיֹּאמֵר חָמָר לִיִּצְרוֹ מִה-תַּעֲשֶׂה : 7. בַּעֲבֹר<sup>4</sup> אֲבָרָם  
 בְּאֶרֶץ וַיֵּרָא יְהוָה אֵלָיו<sup>1</sup> וַיֹּאמֶר לְזִרְעֲךָ אֶתֵּן אֶת-  
 הָאָרֶץ הַזֹּאת וַיְבִן שֵׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו :

8. וַיַּעֲתֶק מֹשֶׁם הַהִרָה<sup>5</sup> מִקֶּדֶם לְבֵית-אֵל וַיֵּט<sup>6</sup> שָׁם אֹהֶל<sup>7</sup> : 9. אָמַרָה רִבְקָה אֶל-עֶבֶד אַבְרָהָם שְׁתָּה אֲדֹנִי וַתִּמָּהַר וַתֵּרֶד כְּדָה עַל יָדָהּ וַתִּשְׁקָהּוּ : 10. וַתִּכַּל לְהִשְׁקָתוֹ וַתֹּאמֶר גַּם לְגִמְלִיךָ אִשָּׁאב עַד אִם-<sup>8</sup>כָּלֹי לְשָׂתֶת : 11. יְהִי<sup>9</sup> עִמָּךְ יֵהוּה וְגַם יַעֲנֶךָ בְּיוֹם צָרָה : 12. וַאֲקֹד וַאֲשַׁתְּחִיָּה<sup>10</sup> לִיֵּהוּה אֲשֶׁר הִנַּחֲנִי בְּדַרְכֵּי : 13. אָמַר שְׂאוּל אֶל-תְּהִי<sup>9</sup> יָדִי בְּדֹר וַתְּהִי בּוֹ יָד פְּלִשְׁתִּים : 14. אָמַר יֵהוּה אֶל-דָּוִד לֹא תִסּוּר חָרֵב מִבֵּיתְךָ עַקֵּב כִּי בִזְתָּנִי : 15. וַיֵּצֵא<sup>11</sup> הַמֶּלֶךְ אֶת-יֹאָב לֵאמֹר לֹאט לִי לַנֶּעַר לְאַבְשָׁלוֹם<sup>2</sup> וְכָל-הָעָם שָׁמְעוּ בְּצִוֹת הַמֶּלֶךְ אֶת-יֹאָב עַל-דָּבַר אַבְשָׁלוֹם<sup>2</sup> : 16. יֵהוּה אָמַר וַיְהִי<sup>9</sup> הוּא צִוָּה וַיַּעֲמֹד :

<sup>1</sup> § 162. <sup>2</sup> Proper name. <sup>3</sup> 'if any one.' <sup>4</sup> Inf. Const. <sup>5</sup> ה local.

<sup>6</sup> נָטָה § 253 d. I. <sup>7</sup> For the more usual אָהֶלֹי. <sup>8</sup> 'until that.' <sup>9</sup> § 254.

<sup>10</sup> שָׁחָה § 253, note. <sup>11</sup> Piel Impf. Apoc.

## LESSON XXVIII.

### NOUN FORMATION: NOUNS FROM WEAK VERBS.

256. It has been already stated (§§ 91-93) that the Hebrew Verb in general constitutes the root from which Nouns (substantive and adjective) are derived. Examples are here given of the more usual formations, and the effect of a weak stem on the derived noun is noted. Reference should be made to the Declension types (§§ 132-162) indicated by the figures after the nouns, and the nouns as they occur should be mentally referred to their verbal stem.



257. Nouns are formed from the verbal root by—

1. Changing the vowels.

a. Nouns with one vowel.

b. Nouns with two vowels.

2. Doubling a radical.

3. Prefixing a servile.

4. Affixing a servile.

*Verbal type.*

פָּקַד (with suff. פִּקְדִּי).

כָּבַד, פָּקַד, פָּקַד ( § 198 a).

פָּקַד.

מִפְקִיד, cf. § 194.

Cf. § 194.

258. Some nouns have only one vowel.

1. **Monosyllables proper**, i.e. Segholates (4). These are explained in §§ 151–153 and some Feminines are given in § 161.

Special note should be taken of segholates from the following weak stems :—

ע"ו	מָוֶת <i>death.</i>	זַיִת <i>olive.</i>	בַּיִת <i>house.</i>
with suff.	מוֹתוֹ	זַיִתּוֹ	בַּיִתּוֹ
plural	מוֹתָיִם	זַיִתִּים	(irreg. § 162.)
ל"ה	פֶּרִי <i>fruit.</i>	אַרִּי <i>lion.</i>	חֲלִי <i>sickness.</i>
with suff.	פֶּרִיו	(אַרִּיו)	חֲלִיו
plural	(none.)	אַרְיֹת	חֲלָאִים

But nouns from these stems generally assume non-segholate forms.

2. **Monosyllables that have lost a radical**, or in which the middle radical has become quiescent.

These are the nouns from stems ע"ע, ע"ז, and ל"ה.

ע"ע (§ 155). עַם *people.* אִם *mother.* חֹק *statute.* הַר *mountain.*

with suff. עַמִּי אִמִּי חֻקִּי הָרִי (for הַרִי)

ע"ז. Two formations occur, corresponding respectively to Inf. and Perf. Qal in the verb.

a. With middle rad. quiescent (cf. Inf. קוֹם), שִׁיר *song*, יוֹם *day*, רוּחַ *spirit.*

b. With middle rad. absorbed (cf. Perf. קָם = קוֹם), רָם *high*, נָר *stranger*.

These have unchangeable vowels (§ 138 c) and must be distinguished from the next class.

ל"ה. The following monosyllables are probably from roots ל"ה. They vary between the second and third declensions.

	<i>hand.</i>	<i>blood.</i>	<i>fish.</i>	<i>tree.</i>	<i>friend.</i>	<i>son.</i>	<i>name.</i>
	יָד (2)	דָּם (2)	דָּג (2)	עֵץ (2)	רֵעַ (2)	בֵּן (3)	שֵׁם (3)
with suff.	יָדִי	דָּמִי	דָּגִי	עֵצִי	רֵעִי	בְּנִי	שְׁמִי
plural	יָדִים	דָּמִים	דָּגִים	עֵצִים	רֵעִים	בָּנִים	שִׁמוֹת
	(dual)					(irreg.)	

Note the irregularities יָדְכֶם *your hand*, דָּמְכֶם *your blood* (not יִדְכֶם, דָּמְכֶם).

The irreg. nouns אָב *father*, אָח *brother*, resume the lost ה as י in const. and before suff. (see § 162, and cf. verbs ל"ה).

A few monosyllables have lost a נ, as אָף *nostril*, for אֲנָף; dual אֲפִים.

259. **Most nouns**, however, formed by simple vowel change, are **dissyllabic**.

The following examples show the more usual combinations of vowels:—

**2nd Decl. ā in penult.** דְּבַר *word*, יָשָׁר *upright*, זָקֵן *old*, קָטָן *little*, גָּדוֹל *great*, עָצוּם *strong*, נְבִיא *prophet*.

ā in ultima (דְּבַר as above), לֵב *heart*, עוֹלָם *age*.

**3rd Decl.** כֹּהֵן *priest*, אוֹיֵב *enemy*.

**6th Decl.** ל"ה. רֹעֶה *shepherd*, שָׂדֶה *field*.

In the case of a few nouns the vowel of the penult. has become attenuated to sheva. These come under the 1st Decl., e. g. פִּסְלִי *idol*, כְּרִיב *cherub*, חֲמֹר *ass*.

To all the above forms there are corresponding Feminines, chiefly made by the addition of ה, with the necessary modification of the preceding vowels due to the shifting of the tone.

260. **Various noun-forms have an affinity to Piel** with middle rad. doubled. In such cases the first vowel is unchangeable (§ 138 b), and it is the second vowel which determines the declension.

שַׁבָּת (2) *sabbath* (with suff., irreg. dagh. שַׁבְּתוֹ), יְבֵשָׁה (2) *dry ground*, חַטָּא (1) *sinner*, עֵיִר (3) *blind*, צַדִּיק (1) *righteous*, גִּבּוֹר (1) *hero*.

Note especially חָרָשׁ (2) *smith* (for חָרֵשׁ, the  $\text{—}$  of penult. being therefore unchangeable).

In a few nouns from roots ע"ו there is a doubled stem, e. g. גַּלְגַּל *wheel* (cf. § 249 f).

261. **The most frequent noun preformatives** are מ and ת.

Nouns formed by the prefix מ are exceedingly common. They are allied to the participles of Piel, Hiph., etc., and denote in general the instrument, place, material of an action.

**2nd Decl.** מִשְׁפֵּט *judgment*, מָקוֹם *place*, בְּיָאֵכָל *food*, מִשְׁכָּן *dwelling*, מִתָּן *gift* (פ"נ).

**3rd Decl.** מוֹפֵת *sign*, מִזְבֵּחַ *altar*.

**5th Decl.** ע"ע. מִגֶּן *shield* (ג"ן).

**6th Decl.** ל"ה. מַעֲשֵׂה *deed*.

Nouns formed by the prefix ת are in general abstract feminines in ת־, e. g. תִּקְוָה *hope*, תּוֹרָה *law* (פ"י), תְּרֵדָמָה *deep sleep*.

Less frequent preformatives are א, ה, and י, this last especially in proper names formed from Impf. Qal, e. g. יִצְחָק *Isaac*, יַעֲקֹב *Jacob*. But this must not be confounded with the prefix יְהִי or יוֹ, often found in proper names as an abbreviation of יְהוָה, e. g. יְהוֹיָקִים, יְהוֹיָקִין *Jehoiakim* (see § 263).

262. **The most frequent noun affirmative** is ך, especially in the endings ך־ and ךֹּן, generally found in abstracts, e. g. קִנְיָן (2) *gain*, קִרְבָּן (2) *offering*, בְּטָחוֹן (2) *confidence*. Other abstract endings are ית־ and ות־, e. g. רֵאשִׁית (1) *beginning*, מַלְכוּת (1) *kingdom*.

The ending י־ is usually *gentilic*, as מוֹאָבִי *Moabite*; it is also found in the ordinal numbers (§ 268).

263. **Compound nouns** are probably without exception proper names, and as such are very frequent. Especially common as elements in them are אָב *father* (e. g. אַבְרָם *Abram*, אֲבִיגַיִל *Abigail*, אֱלִיאָב *Eliab*), בֶּן *son*, בַּיִת *house* (constr.), and the Divine Name under the forms אֵל and יְהוָה (shortened into יְהוֹ, יוֹ,



and יְהוֹשֻׁעַ, e. g. יִשְׁמָעֵאל *Ishmael*, אֶלְעָזָר *Eleazar*, יְהוֹשֻׁעַ *Joshua*, אֲבִיָּה *Abijah*.

*Obs.*—The word צֶלֶמֶת, rendered in A.V. *shadow of death* (Ps. xxiii. 4; LXX. σκιά θανάτου, Vulg. *umbrā mortis*), as if compounded of צֶל *shadow* and מוֹת *death*, is almost certainly simple and stands for צֶלְמִית, formed from צֶלֶם *shadow*, with suffix וֹת (§ 262); so R. V. marg. *deep darkness*.

264. The influence of weak stems is sufficiently noted in the foregoing §§. Briefly to recapitulate:—

Nouns from guttural stems form no separate class and need no special notice: the rules for sheva with gutturals must be remembered.

Nouns from פ"ן stems with prefixed מ, as מִתֵּן.

Nouns from ע"ע stems, as עֵם, מִגֵּן (§§ 258. 2, 261).

Nouns from פ"י stems, as מוֹפֵת.

Nouns from ע"י stems, as יוֹם, בֵּית, מוֹת, נֶר, רֶם, שִׁיר.

Nouns from ל"ה stems, as שָׂדֶה, יָד, פָּרִי, מַעֲשֶׂה.

### Exercise xxxv.

#### ON MISCELLANEOUS NOUNS (WITH INFINITIVES AND PARTICIPLES).

Analyse, translate, and identify the Verbal Stem of the following words:—

וְנִעְרַתֶּיהָ	וְאֶהְלִים	תִּקְנֹת	מִשְׁחָקִים	פְּהֲגִים
בְּתוֹרַת	מִשְׁעָרֵי	בְּאֶהְלִי	אֲכַלְכֶם	הַגְּמָלִים
נִשְׁמַת	בְּאַפּוֹ	בְּגִשְׁתּוֹ	תוֹעֵעַבַת	לְאַהֲבִי
בְּתִי	לְתַתָּהּ	לְאַסְרָהּ	לְשִׁמְשׁוֹן	חַיִּים
תְּהַלֵּלְתִּי	קִדְקְדוֹ	רָגְלוֹ	מִחֻשְׁבוֹת	לְבִבְךָ
בְּתִי	בְּעֵינֶיהֶם	זֵית	אֲמִי	הַהָרִים
אַפִּיקָה	רָמוֹת	עֵינִים	רוֹחָהּ	עָרִיכֶם
וּפְרִים	דָּמוֹ	לְאַכְלָהּ	וּלְמִקְוָהּ	שׁוֹבֵךְ
וְהָעֲנִיִּים	הַנִּקְיִים	אַחַתּוֹ	יָדִי	וְשִׁמוֹ
רָעָהּ	בְּפִיו	אֲבִיהָ	וּקְשָׁתָהּ	תְּלִידָהּ

## LESSON XXIX.

## THE NUMERALS.

## I. The Cardinals.

265. Let the student first note the following **peculiarities**.

- (1) The numeral *one* is an **adjective**, and, like other adjectives, follows and **agrees in gender** with its noun.
- (2) The numeral *two* is a **noun agreeing in gender** with the noun to which it refers. It either stands in the *construct state* before its noun, or in the *absolute state* either before or after its noun.
- (3) The numerals from *three* to *ten* are **nouns** apparently **disagreeing in gender** with the noun to which they refer, i. e. the forms with fem. endings are used with masc. nouns and *vice versâ*. They either stand in the *construct* before their noun, or in the *absolute* either before or after their noun.
- (4) The other numerals which have two genders (*eleven* to *nineteen*) also disagree in gender with their noun. But they and the *tens* have no construct state and stand either before or after their noun.

*Obs.*—The apparent disagreement in gender is thus explained. The numeral is a fem. abstract substantive, cf. Gk. *τριάς*, *triad*, used in apposition with the noun it enumerates: but the prevailing form in nouns is the masc., and so in general there would be a contrast in gender. This contrast has been emphasized by the distinctive use of a shortened (masc.) form of the numeral with the rarer (fem.) form of the noun.

266. The following are the principal Cardinals:—

With Masc. Nouns.		With Fem. Nouns.	
ABSOLUTE.	CONSTRUCT.	ABSOLUTE.	CONSTRUCT.
אֶחָד <sup>1</sup> . . . .	אֶחָד	1 אַחַת (p. f. אֶחָד) . . . .	אַחַת
שְׁנַיִם . . . .	שְׁנֵי	2 שְׁתֵּי <sup>2</sup> . . . .	שְׁתֵּי <sup>2</sup>
שְׁלֹשָׁה . . . .	שְׁלֹשֶׁת	3 שְׁלֹשׁ . . . .	שְׁלֹשׁ
אַרְבָּעָה . . . .	אַרְבַּעַת	4 אַרְבַּע . . . .	אַרְבַּע
חֲמִשָּׁה . . . .	חֲמִשָּׁת	5 חֲמִשׁ . . . .	חֲמִשׁ
שֵׁשׁ . . . .	שֵׁשֶׁת	6 שֵׁשׁ . . . .	שֵׁשׁ

With Masc. Nouns.		With Fem. Nouns.	
ABSOLUTE.	CONSTRUCT.	ABSOLUTE.	CONSTRUCT.
שְׁבַעַה . . . .	שְׁבַעַת 7	שְׁבַעַה . . . .	שְׁבַעַה
שְׁמִנָה . . . .	שְׁמִנַת 8	שְׁמִנָה . . . .	שְׁמִנָה
תְּשַׁעַה . . . .	תְּשַׁעַת 9	תְּשַׁעַה . . . .	תְּשַׁעַה
עֶשְׂרָה . . . .	עֶשְׂרַת 10	עֶשְׂרָה . . . .	עֶשְׂרָה
אֶחָד עֶשְׂרִי } עֶשְׂתֵּי עֶשְׂרִי } <sup>3</sup>	. . . 11	אֶחָת עֶשְׂרִי } עֶשְׂתֵּי עֶשְׂרִי } <sup>3</sup>	
שְׁנַיִם עֶשְׂרִי } <sup>4</sup> שְׁנֵי עֶשְׂרִי } <sup>4</sup>	. . . 12	שְׁתֵּים עֶשְׂרִי } שְׁתֵּי עֶשְׂרִי }	
שְׁלֹשָׁה עֶשְׂרִי . . . .	13	שְׁלֹשָׁה עֶשְׂרִי . . . .	שְׁלֹשָׁה עֶשְׂרִי
אַרְבַּעַה עֶשְׂרִי . . . .	14	אַרְבַּעַה עֶשְׂרִי . . . .	אַרְבַּעַה עֶשְׂרִי
etc.	etc.	etc.	etc.
עֶשְׂרִים 20		שְׁלֹשׁ מֵאוֹת 300	
שְׁלֹשִׁים 30		אַרְבַּע מֵאוֹת 400	
אַרְבָּעִים 40		אַלֶּף 1,000	
חֲמִשִּׁים 50		אַלְפִים 2,000	
שִׁשִּׁים 60		שְׁלֹשָׁת אֲלָפִים 3,000	
שִׁבְעִים 70		אַרְבַּעַת 4,000	
שְׁמֹנִים 80		רִבְבָּה, רִבּוּא, רִבּוֹ 10,000	
תְּשַׁעִים 90		רִבּוּתִים 20,000	
constr. מֵאָה } pl. מֵאוֹת }	מֵאָה 100	שְׁלֹשׁ רִבְבוֹת 30,000	
	מֵאָתַיִם 200	אַרְבַּע רִבּוּא 40,000	
	שְׁתֵּים עֶשְׂרִי רִבּוֹ 120,000, etc.		

<sup>1</sup> A plural אֶחָדִים is used in the sense of *some*.<sup>2</sup> Corruptions of

שְׁנַיִם, שְׁנֵי, שְׁנֵי; hence the daghesh.

<sup>3</sup> עֶשְׂתֵּי probably means *one*, cf.Assyrian ishtin, *one*.<sup>4</sup> Not *constructs* but shortened forms of שְׁנַיִם; so perhaps אֶחָד in *eleven*.



267. The following points should be noted in explanation of the above list of numerals:—

- (a) The numbers from *eleven* to *nineteen* are expressed by the combination of *ten* (masc. עָשָׂר, fem. עֶשְׂרֵה) with the units: the units have the *absolute* form in the masc. (but see foot-note), the *construct* form in the fem. But the construct seems rather to indicate close union than any proper genitive relation. For *eleven* and *twelve* there are double forms.
- (b) *Twenty* is the plural of *ten*; but *thirty*, *forty*, etc. are the plurals of the corresponding units.
- (c) The units are added to the tens by וְ, and, e.g. *twenty-six* is עֶשְׂרִים וְשֵׁשׁ or שֵׁשׁ וְעֶשְׂרִים. In the earlier O.T. books the unit generally precedes, in the later it generally follows the ten.
- (d) The units 2 to 10 have their noun in the plural; the tens 20 to 90 always have their noun in the plural if they follow it, generally in the singular if they precede it. The numerals 11 to 19 are generally joined with a plural noun, but a few common nouns regularly follow them in the singular, viz.: אַמָּה *cubit*, אִישׁ *man*, אֶלֶף *thousand*, יוֹם *day*, כֶּסֶף *silver*, נֶפֶשׁ *soul*, שָׁנָה *year*, שֶׁקֶל *shekel*.

The numeral 100 מֵאוֹת generally precedes its noun either in the absol. or const.: the noun may be either sing. or plural.

## 2. The Ordinals.

268. The ordinal numbers are **adjectives**, agreeing with and following their noun like other adjectives. The ordinal *first* ראשון is derived from ראש *head, beginning*, with the suffix ה (§ 262). The others (from *second* to *tenth*) are formed from the corresponding cardinals by the suffix '— (§ 262), with an inserted '— before the third consonant. For the ordinal numbers higher than *tenth* the cardinals are used.

269. The following are the Ordinals:—

Masculine.		Feminine.	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
ראשון	ראשונים	ראשונה	ראשונות
שני	שניים	שנייה שנית	שניות
שלישי	שלישים	שלישית שלישית	שלישיות
רביעי	רביעים	רביעית	רביעיות
חמישי חמישי	חמישים	חמישית	חמישיות
ששי	ששים	ששית	ששיות
שביעי	שבעים	שבעית	שבעיות
שמיני	שמינים	שמינית	שמיניות
תשיעי	תשיעים	תשיעית	תשיעיות
עשירי	עשרים	עשירית	עשיריות

270. Some peculiarities of usage may be noted.

- (a) In expressing dates cardinals may always be used, e. g.  
בשנת שלוש *in the third year*, בִּאָחַד<sup>1</sup> *on the first of the month*.
- (b) Some substantives expressing *weight, measure, time* may be omitted after numerals, e. g. אֶלֶף כֶּסֶף *a thousand (shekels) of silver*, שֵׁשׁ שְׁעָרִים *six (seahs) of barley*, בִּאָחַד לַחֹדֶשׁ *on the first (day) of the month*.
- (c) Distributive numerals are expressed by the repetition of the cardinal, e. g. שְׁנַיִם שְׁנַיִם *two by two*. Numeral adverbs may be expressed by the *fem.* cardinals, e. g. אַחַת *once*, שִׁבְעַת *seven times*; also by the ordinals, e. g.

<sup>1</sup> For ל, denoting the genitive relation, see § 273, note 2.

שְׁנִית *second time*. *Once* is also expressed by פַּעַם (lit. *a stroke*), *twice* by פַּעַמִּים (lit. *two strokes*), *thrice* by פַּעַמִּים שְׁלוֹשׁ (*three strokes*).

- (d) According to § 267. c, d, such an expression as *twenty-five years* will be חֲמִשׁ וְעֶשְׂרִים שָׁנָה; it may, however, also be written with the noun repeated, חֲמִשׁ שָׁנִים וְעֶשְׂרִים שָׁנָה.

### Exercise xxxvi.

#### ON THE NUMERALS.

1. לָקַח לוֹ<sup>1</sup> לַמֶּךְ<sup>2</sup> שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֵדָה<sup>2</sup> וְשֵׁם הַשֵּׁנִית צִלָּה<sup>2</sup> : 2. נוֹלְדוּ לְנוֹחַ שְׁלֹשָׁה בָּנִים שֵׁם<sup>2</sup> חָם<sup>2</sup> וַיָּפֶת<sup>2</sup> : 3. כְּדָרְלָעֶמֶר<sup>2</sup> מֶלֶךְ עֵילָם<sup>2</sup> וּשְׁלֹשָׁה מְלָכִים אֲחֵרִים אֲשֶׁר אָתוּ עָשׂוּ מִלְחָמָה אֶת-חֲמִשָּׁת מְלָכִים אֲשֶׁר עֲבְדוּהוּ<sup>3</sup> שְׁתֵּים עֶשְׂרֵה שָׁנָה וּשְׁלֹשׁ-עֶשְׂרֵה שָׁנָה מְרָדוּ : 4. הָיוּ כָּל-יָמֵי אָדָם אֲשֶׁר חִי<sup>4</sup> תִּשְׁעַ מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת<sup>5</sup> : 5. וְכָל-יָמֵי מִתְוַשְׁלַח<sup>2</sup> הָיוּ תִּשְׁעַ וְשָׁשִׁים שָׁנָה וּתִשְׁעַ מֵאוֹת שָׁנָה : 6. בַּשָּׁנָה<sup>6</sup> שֵׁשׁ-מֵאוֹת שָׁנָה לַחֲיִי-נֹחַ בַּחֹדֶשׁ הַשְּׁנִי בַשָּׁבָעָה עָשָׂר יוֹם לַחֹדֶשׁ<sup>7</sup> בַּיּוֹם הַזֶּה הִמָּטִיר אֱלֹהִים עַל הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה : 7. וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד<sup>8</sup> עַל-הָאָרֶץ וַיִּכָּסּוּ כָּל-הַהָרִים הַגְּבוּהִים חֲמִשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה : 8. וּמִכָּל הַבְּהֵמָה הַטְּהוֹרָה לָקַח לוֹ<sup>1</sup> נָח אֶל-הַתְּבָה שְׁבָעָה שְׁבָעָה<sup>9</sup> אִישׁ וְאִשְׁתּוֹ : 9. שְׁלֹשׁ מֵאוֹת אַמָּה אָרְדָּה הַתְּבָה חֲמִשִּׁים אַמָּה רַחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָה : 10. וַיִּגְבְּרוּ הַמַּיִם עַל-הָאָרֶץ חֲמִשִּׁים וּמֵאת יוֹם וַיְהִי בְּאַחַת וָשֵׁשׁ



מֵאוֹת שָׁנָה לְחַיֵּי 7 נָח בְּרֵאשׁוֹן בְּאַחֵר 10 לַחֹדֶשׁ 7 תְּרַבּוּ  
 הַיָּמִים מֵעַל הָאָרֶץ: 11. שִׁבְעַת פְּעָמִים הִשְׁתַּחֲוָה 11  
 יַעֲקֹב אֶרְצָה 12 עַד-גִּשְׁתּוֹ עַד-אַחֲיוֹ: 12. שָׂרְפִים עָמְדוּ  
 מִמֶּעַל לִיהוּה יֵשׁ כְּנָפִים יֵשׁ כְּנָפִים 9 לְאַחֵר בְּשָׂתִים  
 יִכְסֶה פָנָיו וּבְשָׂתִים יִכְסֶה רַגְלָיו וּבְשָׂתִים יַעֲוֶפֶף:

<sup>1</sup> Here reflexive, to himself. <sup>2</sup> Proper name. <sup>3</sup> § 187. 1. <sup>4</sup> 3 s. Perf. Qal of חָיָה = חַיָּה. <sup>5</sup> § 249 g. <sup>6</sup> Lit. 'in the year of the 600 years,' i. e. in the year which completed them. <sup>7</sup> For the ל see § 273. <sup>8</sup> Repetition with intensive force. <sup>9</sup> § 270 c. <sup>10</sup> § 270 b. <sup>11</sup> Hithp. שָׁחָה, §§ 206. Obs. 1, 253 note. <sup>12</sup> ה local.

## LESSON XXX.

### THE PARTICLES.

271. The Particles are subordinate words used to modify, in various ways, the thought of a sentence, and to indicate the relations of its words and clauses. They are divided into Adverbs, Prepositions, Conjunctions, and Interjections. A few are primitive roots, but by far the larger number are either borrowed or derived from other parts of speech, especially the noun, verb, and pronoun. The simpler prepositions frequently form elements in compounded particles.

272. The following are some of the principal Adverbs.

#### Adverbs of Place.

<sup>1</sup> אֵיךְ, אֵיךְ } <i>where?</i>	<sup>5</sup> 3 שָׁמָּה <i>thither.</i>	אַחֲרָיִךְ <i>behind.</i>
<sup>2</sup> אֵי-יָדָה } <i>where?</i>	הֵנָּה } <i>hither.</i>	<sup>6</sup> 5 מִבֵּית <i>inside.</i>
פֹּה, פֹּה } <i>here.</i>	הֵלֵם } <i>hither.</i>	<sup>6</sup> 5 מִחוּץ <i>outside.</i>
זֶה, בָּזָה } <i>here.</i>	<sup>4</sup> מִמַּעַל <i>above.</i>	<sup>7</sup> 5 מִקְדָּם <i>on the east.</i>
<sup>3</sup> שָׁם <i>there.</i>	<sup>4</sup> מִתַּחַת <i>below.</i>	<sup>8</sup> 5 מִיָּם <i>on the west.</i>
<sup>4</sup> 3 מִשָּׁם <i>thence.</i>	נֶגֶד <i>in front.</i>	

*Notes.*—1. May take pronominal suffixes, **אֵי** *where is he?* **אַיְכָה** *where art thou?* **אֵימ** *where are they?*

2. Similarly **אֵי-מֶה** *whence?*

3. These *demonstrative* adverbs may be made *relative* by a preceding **אֲשֶׁר** just as demonstrative pronouns, § 187. 1: thus, **אֲשֶׁר שָׁם** *where*, **אֲשֶׁר מִשָּׁם** *whence*, **אֲשֶׁר שָׁמָּה** *whither*.

4. For the **כֵּן** in these compounds compare the Lat. *a dextra*, Gk. *ἐκ δεξιᾶς*, lit. *off from the right hand*, i. e. *on the right hand side*.

5. With **ה** local (p. 79 foot-note). But **שָׁמָּה** is sometimes = **שָׁם** *there*.

6. Lit. *on the house side, on the street side*.

7. Lit. *on the front side* (facing the rising sun).

8. Lit. *on the sea side* (Palestine being the standpoint).

### Adverbs of Time.

<b>אָז</b> <i>then.</i>	<b>יוֹמָם</b> <i>by day.</i>	<sup>2</sup> <b>אַחֲרֵי כֵּן</b> <i>afterwards.</i>
<b>מֵאָז</b> <i>of old.</i>	<b>לַיְלָה</b> <i>by night.</i>	<sup>3</sup> <b>לְפָנִים</b> <i>formerly.</i>
<b>עַתָּה</b> <i>now.</i>	<b>אֶתְמוּל</b> }	<b>עוֹלָם</b> }
<b>מַתִּי</b> <i>when?</i>	<b>תְּמוּל</b> } <i>yesterday.</i>	<b>לְעוֹלָם</b> } <i>for ever.</i>
<b>עַד מַתִּי</b> <i>how long?</i>	<b>מָחָר</b> <i>to-morrow.</i>	<b>תָּמִיד</b> <i>perpetually.</i>
<b>הַיּוֹם</b> <i>to-day.</i>	<b>שְׁלֹשֹׁם</b> <i>three days ago.</i>	<b>נָצַח</b> }
<b>כִּיּוֹם</b> <i>directly.</i>	<sup>1</sup> <b>עוֹד</b> <i>yet, again.</i>	<b>לְנָצַח</b> } <i>always.</i>

*Notes.*—1. With a negative, **לֹא עוֹד** *no more*. With suffixes, **עוֹדֶנּוּ** *he is yet, or is he yet?* so **עוֹדֶךָ**, etc.

2. Lit. *after it was so*.

3. Cf. the preposition **לְפָנַי** *before*, § 182.

### Adverbs of Manner.

<b>אֵיךְ</b> }	<b>כֵּן, כֹּה</b> <i>so, thus.</i>
<b>אֵיכָה</b> } <i>how?</i>	<sup>1</sup> <b>מְאֹד</b> <i>exceedingly.</i>

**Adverbs of Manner** (*continued*).

אִמֶּן } truly.	גַּם also.
אִמָּנִים }	יַחַד together.
אֵינִי, אֵיךְ certainly.	לְבַד <sup>2</sup> alone.
אִילֵּי perhaps.	כֵּן . . . כֵּן as . . . so.
אֵף also, even.	רַק only.

*Notes.*—1. Also expressed by הִרְבָּה (hiph. inf. abs. רָבָה *increase*): e. g. וְאִשְׁנָה הִרְבָּה מְאֹד *and I have erred greatly*. Other inf. abs. (chiefly hiphil) are used as adverbs, e. g. הֵיטִיב *well*, הֶשְׁפִּים *early*.

2. With suffixes, לְבַדִּי *I alone*, לְבַדְּךָ *thou alone*, etc.; e. g. לֹא-אֶחָד אֶנֶכִּי לְבַדִּי לִשְׂאת *I am not able alone to bear (all this people)*; לֹא טוֹב הָיִית הָאָדָם לְבַדּוֹ *it is not good for the man to be alone*.

**Negative Adverbs.**

לֹא <sup>1</sup> (Gk. οὐκ) not.	בְּלִי, בְּלִי <sup>4</sup> not (poetical).
אַל <sup>2</sup> (Gk. μή) not.	לְבַלְתִּי <sup>5</sup> not.
אֵין, אֵין <sup>3</sup> there is not.	פֶּן- <sup>6</sup> lest.

*Notes.*—1. לֹא is the ordinary negative of fact. It stands in general immediately before the verb. Special uses are: (a) to express a negative answer, *no*; (b) with the Imperf. to express a strong prohibition, external constraint being implied, as in the Decalogue, לֹא תִגְנוֹב *thou shalt not steal*, etc.; (c) in interrogative sentences = הֲלֹא (Lat. *nonne*), e. g. לֹא תִשְׁמֹר *dost thou not keep watch?* (d) to form negative compounds with other words, e. g. לֹא-כֹחַ *not-strength*, i. e. *weakness*; לֹא-חָכָם *not-wise*, i. e. *foolish*; note especially, לֹא . . . כֹּל *not-all*, i. e. *none*, the whole of the *all* being denied.

2. אַל is used with the Jussive Impf. (§ 219 b) to express negative entreaty or prohibition. אַל-תִּגְנוֹב *do not (I pray you) steal* (cf. לֹא). The entreaty is emphasized by an added נָא (§ 275),



e. g. *אל־נָא תְּהִי מְרִיבָה* *let there not, I pray, be strife*. The full form of the Impf. is occasionally found.

3. *אין*, const. *אין*, is properly a noun meaning *nothingness*. It is used for the negative copula *is not*, and generally stands in the constr. state before what it negatives, e. g. *אין לֶחֶם* (also *אין לֶחֶם אֵין*) *there is no bread*; *אין עֲשֶׂה־טוֹב אֵין נָם אֶחָד* *there is none that doeth (part.) good, not even one*. With suffixes: *אֵינְנִי, אֵינְךָ, אֵינָה, אֵינְכֶם, אֵינָם* *I am not, thou art not, etc.*; e. g. *הַיָּלָד אֵינְנוּ* *the boy is not*. If *אין* has a verbal predicate the verb must be in the participial form, e. g. *אֵין נָתַן* *straw is not given*, *אֵינְךָ יוֹדַע* *thou knowest not*, *אֵינְנוּ מְשַׁלְּחִים* *he does not send*. The opposite of *אין* is *ישׁ*, *ישׁ-אֵין* *there is*; with suff. *יֵשְׁכֶם, יֵשְׁנִי, יֵשֶׁךְ*.

4. *בלי* and *בִּלְאִי* are mainly poetic. The former is used in the senses both of *לא* and *אין*; the latter chiefly = *without*, *בְּלִי מַיִם* *without water*.

5. *לִבְלָתִי* is generally used before the infin. const. = *not to*, *לִבְלָתִי בּוֹא* *not to come*.

6. *פֶּן* *lest*, after verbs of fearing, expressed or understood, *פֶּן־יִשְׁלַח יָדוֹ* *lest he put forth his hand*.

#### Adverbs of Cause.

<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">מִדּוּעַ</div> <div style="display: inline-block; vertical-align: middle;">בְּמָה</div> <div style="display: inline-block; vertical-align: middle;">לְמָה, לָמָּה</div> <div style="display: inline-block; vertical-align: middle;">עַל־מָה</div> </div> <div style="display: inline-block; vertical-align: middle; font-size: 3em;">}</div> <div style="display: inline-block; vertical-align: middle;">wherefore? why?</div> </div>	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">לָהּ</div> <div style="display: inline-block; vertical-align: middle;">לָכֵן</div> <div style="display: inline-block; vertical-align: middle;">עַל־כֵּן</div> </div> <div style="display: inline-block; vertical-align: middle; font-size: 3em;">}</div> <div style="display: inline-block; vertical-align: middle;">therefore.</div> </div>
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#### Interrogative Adverbs.

<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">הֲ</div> <div style="display: inline-block; vertical-align: middle;">whether? (Lat. <i>num</i>, -<i>ne</i>).</div> </div>	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">אִם . . . . הֲ</div> <div style="display: inline-block; vertical-align: middle;">whether . . . . or?</div> </div>
<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">הֲלֹא</div> <div style="display: inline-block; vertical-align: middle;">whether not? (Lat. <i>nonne</i>).</div> </div>	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">(Lat. <i>utrum</i> . . . . <i>an</i>).</div> </div>

*Note*.—Interrogative Adverbs are found in each of the preceding classes. Those here given simply mark the interrogative character of the sentence. A single question is commonly marked by *הֲ*, prefixed to the first word in the clause, *הֲשֹׁמֵר אָחִי* *am I my brother's keeper?* (lit. is it the keeper of my brother, I?); a disjunctive question commonly prefixes *הֲ* to the first clause, *אִם* to the second.

## POINTING OF ה INTERROGATIVE.

Before non-gutturals with a vowel ה

„ „ with sheva { ה (implicit dagh. forte) or  
 ה (dagh. forte), rare.

Before gutturals with qamets (ā or ō) ה

„ „ not with qamets ה

273. The following are some of the principal Prepositions.

## Prefix Prepositions.

ב in, on, at; with, by (instrumental). מן, מי from.

ל towards, to, for, with respect to.

Notes.—1. For the pointing of these prefixes, see p. 51; for their use with pronominal suffixes, p. 68.

2. Some of their uses, which are very manifold, may be gathered from the following examples: בַּבַּיִת in the house, בַּשַּׁעַר at the gate, בְּכֹחַ with strength; frequently with inf. const., בְּפֶקֶד in visiting, בְּפֶקְדִי in my visiting, i.e. when I visit, etc. ל expresses in general the dative relation to, for; also a wider relation, with respect to, often to be translated as a genitive, e.g. מִזְמוֹר לְדָוִד a psalm of David, בְּאַחֵר לַחֹדֶשׁ on the first (day) of the month. It is used with a dependent inf. const., חָדַל לְפָקֵד he ceased to visit; often of purpose, בא לְפָקֵד he came to visit. It is often used after the verb to be, to express apposition, or becoming: 'It shall be to Jehovah for a name,' לְשֵׁם.

The various uses of מן, arising from the general idea of separation, are too numerous to be here specified. Its use in comparative clauses is given § 173.

## Other Prepositions.

אַחֲרַי after (place and time).

אֶל towards, to.

אֵת with.

בֵּין between.

בְּעֵד on account of.

בְּתוֹךְ in the midst of.

עַן on account of.

לִפְנֵי before (place and time).

**Other Prepositions** (*continued*).

עַד <i>unto</i> .	עִם <i>with</i> .
לְמַעַן <i>because of</i> .	סָבִיב <i>around</i> .
עַל <i>upon</i> .	תַּחַת <i>beneath, instead of</i> .

*Note.*—Most of these prepositions may take pronominal suffixes; see § 182.

274. The following are some of the principal Conjunctions.

**Coordinate Conjunctions.**

וְ <sup>1</sup> <i>and</i> .	אוֹ <i>or</i> .
אֲךֹּ <i>but, yet, only</i> .	אוֹ . . . . אוֹ <i>either . . . . or</i> .
אֲפֹ <i>also</i> .	גַּם <i>also</i> .

*Note 1.*—For the pointing of וְ, see p. 46, *note*. For the so-called ‘vav conversive,’ see § 223 sq.; and for the various uses of this conjunction, § 294.

**Subordinate Conjunctions.**

Purpose and Result.	Cause.
אֲשֶׁר, לְמַעַן אֲשֶׁר <i>in order that</i> .	אֲשֶׁר
כֵּן, אֲלֹ <i>lest, that not</i> .	בְּאֲשֶׁר
Time.	יַעַן אֲשֶׁר <i>because,</i>
אַחֲרֵי <i>after</i> .	כִּי <i>since</i> .
אֲשֶׁר, כִּי <i>when</i> .	תַּחַת כִּי
בְּעוֹד <i>while</i> .	תַּחַת אֲשֶׁר
טָרַם, בְּטָרַם <i>before</i> .	Condition.
עַד, עַד כִּי } <i>until</i> .	לוֹ, אִם <i>if</i> .
עַד אֲשֶׁר }	לוֹלֵא, כִּי אִם <i>if not</i> .
Substance.	Comparison.
אֲשֶׁר, כִּי } <i>that</i> (ὅτι in reported speech).	כַּאֲשֶׁר <i>just as</i> .
	Concession.
	עַל, אִם, גַּם כִּי <i>although</i> .



*Note.*—The manifold use of the relative particle אֲשֶׁר should be noted. Compare also §§ 187, 272, note 3 (p. 140).

275. The following may be classed as **Interjections**:—

אוי, הוי, הוי <i>woe! alas!</i>	הָלֵי־לָהּ <i>far be it!</i> (Gk.
אִמֵּן <i>be it so!</i>	<i>μη γένοιτο).</i>
הֶם <i>silence!</i>	נָא <i>pray!</i>
הָבֵה, הָבֵה, הָבוּ <i>come!</i> (Lat. <i>age, agite</i> ).	אֶחָד־נָא <i>oh that!</i>
אָהֵה <i>ah!</i>	אַל־נָא <i>do not, I pray!</i>

*Notes.*—1. These are for the most part substantives or verbs, which have become interjections by usage.

2. Here may be classed the demonstrative particle הֵן, הֵנָּה *lo! behold!* (properly *here, here is*); with suffixes הֵנָּנִי, in pause הֵנָּנִי and הֵנָּנִי *behold me, here I am*. Similarly, הֵנָּה, הֵנָּה; הֵנָּה, הֵנָּה and הֵנָּה *behold I give*. It is construed with a participle (like אֵין, p. 142), e. g. הֵנָּנִי נָתַן *behold I give*.

### Exercise xxxvii.

#### ON THE PARTICLES.

1. וַיֹּאמֶר אָכֵן נֹדַע הַדָּבָר : 2. וַיִּדְעוּ כִּי־אֲנִי יְהוָה לֹא אֶל־חֲנָם דִּבַּרְתִּי לַעֲשׂוֹת לָהֶם הָרָעָה הַזֹּאת : 3. וַעֲתָה מָתִי אֶעֱשֶׂה גַם־אֲנֹכִי לְבֵיתִי : 4. וַיֹּאמֶר פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן אֶל־בְּנֵי־רְאוּבֵן<sup>1</sup> וְאֶל־בְּנֵי־גַד<sup>1</sup> וְאֶל־בְּנֵי מְנַשֶּׁה<sup>1</sup> הַיּוֹם יִדְעֻנוּ כִּי־בִתּוּכֵנוּ יְהוָה : 5. וְהָנָה חֹמָה מִחוּץ לַבַּיִת סָבִיב סָבִיב<sup>2</sup> : 6. וְנִגְלָה כְּבוֹד יְהוָה וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דִּבֶּר : 7. וְאַתָּה קַח־לָךְ מִכָּל־מֵאֵל אֲשֶׁר יֹאכֵל וְאַסְפֹּת אֶלֶיךָ וְהָיָה לָךְ וּלְהֶם לְאֹכְלָה : 8. וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ זֹאת אֲרוּר אַתָּה מִכָּל־הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה :

9. וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ  
 אַעֲשֶׂה-לוֹ עֹזר כְּנֶגְדּוֹ<sup>3</sup>: 10. וַיֹּאמֶר יְהוָה אֶל-קַיִן<sup>1</sup> אִי  
 הָבֶל<sup>1</sup> אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:  
 11. וַיְהִי מִאֲזַי הַפֶּקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל-אֲשֶׁר יֵשׁ-לוֹ  
 וַיְבָרֶךְ יְהוָה אֶת-בֵּית הַמִּצְרִי בְּגִלְלֵל יוֹסֵף<sup>1</sup> וַיְהִי בִרְכַּת  
 יְהוָה בְּכָל-אֲשֶׁר יֵשׁ-לוֹ: 12. אֶל-מָקוֹם הַמְּזֻבַּח אֲשֶׁר-  
 עָשָׂה שָׁם בְּרֹאשֹׁנָה<sup>4</sup> וַיִּקְרָא שָׁם אַבְרָם<sup>1</sup> בְּשֵׁם יְהוָה:  
 13. וַיֹּאמֶר אֲדֹנָי אִם-נָא מִצְּתִי חֵן בְּעֵינֶיךָ אֶל-נָא תַעֲבֹר  
 מֵעַל עַבְדְּךָ: 14. וַיֵּרָא יַעֲקֹב<sup>1</sup> כִּי יֵשׁ-שָׁבֶר בַּמִּצְרִיִּם<sup>1</sup>  
 וַיֹּאמֶר יַעֲקֹב<sup>1</sup> לְבָנָיו לָמָּה תִּתְרָאוּ<sup>5</sup>: 15. וַיֹּאמֶר הִנֵּה  
 שָׁמַעְתִּי כִּי יֵשׁ-שָׁבֶר בַּמִּצְרִיִּם<sup>1</sup> רְדֹו-שָׁמָּה וְשִׁבְרוּ-לָנוּ מִשָּׁם:  
 16. וְאֲנִי הִנְנִי מֵבִיא אֶת-הַמָּבוּל מִיָּם עַל-הָאָרֶץ לְשַׁחַת  
 כָּל-בָּיִשָׁר אֲשֶׁר-בּוֹ<sup>6</sup> רוּחַ חַיִּים<sup>7</sup> מִתַּחַת הַשָּׁמַיִם:

<sup>1</sup> Proper name.<sup>2</sup> Adverb, strengthened by repetition, *all round*.<sup>3</sup> 'as before him,' i. e. *meet for him*.<sup>4</sup> From רִאשׁוֹן *beginning* (seeרִאשׁ) fem. form with prep., *at first*.<sup>5</sup> Hithpael, *look on one another*.<sup>6</sup> § 187. 1.<sup>7</sup> Phrase, *the breath of life*.

## PART III.

*READING LESSONS AND EXERCISES.*





## PART III.

### READING LESSONS AND EXERCISES.

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#### CHAPTER I.

##### NOTES ON SYNTAX.

The following Notes, intended as a help to the Reading Lessons and other Exercises, are, in general, but a methodised and slightly expanded recapitulation of what has been stated and exemplified in the preceding pages.

Points in which Hebrew idioms differ from those of Western languages are especially marked, as well as certain coincidences. For the rest, the ordinary laws of language are observed in Hebrew, with less complexity in the construction of sentences, but with more of ellipsis, that is, the collocation of words where the reader's own mind must supply the connection. Hence arise both the simplicity and the difficulty of the study.

##### THE SIMPLE SENTENCE.

276. *a. Subject, Copula and Predicate.* The Copula (substantive verb) is generally omitted (§ 114, p. 48), excepting where time is to be marked, or where special emphasis is required, as Gen. i. 2, iii. 1. In this latter case, the personal pronoun is often placed between the Subject and Predicate; as 1 Sam. xvii. 14, *David, he* (הוא) *the youngest*; Job xxviii. 28, *The fear of the Lord, it* (אֵלֶּה) *wisdom*, i. e. 'is the youngest,' 'is wisdom.'

*Obs.*—The Predicate is often placed first, as 'Good is the word,' Isa. xxxix. 8. The Article marks the Subject.

*b. The Verb as Predicate.* 'The Verb agrees with its Subject in Gender, Number and Person.' Apparent exceptions

to this rule of Concord may be explained according to the laws of thought and language. Thus אֱלֹהִים almost always takes a singular verb when used of the true God. See below, § 288. So, in general, with nouns which have a plural form and singular meaning; also often with feminine plurals (comp. Greek neuter plural nominatives with singular verb).

Again, the masculine verb is often employed where the feminine would naturally be expected; but not the reverse. See below, Ruth i. 8. The singular verb also is occasionally used with the plural subject, but not the contrary. Especially with הָיָה: Isa. xxx. 25, וְהָיָה פְּלִגִּים *and there shall be rivulets*; Gen. i. 14; but also with other verbs: Ezek. xiv. 1, וַיָּבֹאוּ אֲנָשִׁים *and there came men*.

c. **The Personal Pronoun as Subject** is seldom expressed, as the form of the verb itself intimates the person. By a kind of pleonasm, however, the pronoun is given where emphasis is required, as (1st pers.), Gen. xlvii. 30, אֲנִי אֶעֱשֶׂה כְּדִבְרֶךָ *I will do according to thy word*; specially when the Divine Being is the speaker, as Deut. xxxii. 39. Other instances are, for the 2nd person: Ex. x. 25, הִתֵּן אַתָּה הִתֵּן *thou shalt give*, i.e. thou thyself, Pharaoh, and no other; for the 3rd person: Gen. iii. 16, הוּא יִמְשֵׁל-בָּךְ *he shall rule over thee*; Ps. cxviii. 7, וְאֲנִי אֶרְאֶה *and I shall see*.

d. The old substantives, יֵשׁ *existence* and אֵין (const. אֵין) *nothingness*, are used as particles combining subject and copula in one, 'there is (or was),' 'there is (or was) not,' Ruth i. 12, iii. 12, 1 Sam. xviii. 25. In Job ix. 33, לֹא-יֵשׁ is used instead of אֵין, *There is no daysman between us*, and in Ps. cxxxv. 17, יֵשׁ and אֵין are combined, *Neither is there any breath in their mouths*; the negative in both cases being emphatic. See § 272, note 3.

e. **Indefinite Personal Subject.** Forms like '(they) say,' plur.; '(one) says,' sing.; for *it is said*, are frequent in Hebrew with all verbs (Fr. *on dit*). Thus Gen. xi. 9, קָרָא שְׁמָהּ בָּבֶל (one) *called its name Babel* = 'its name was called'; Job xxxiv. 20, יָסִירוּ אֶבִיר (they) *take away a mighty one* = 'a mighty one is taken away' (passive in parallel). Sometimes the inf. is used: Prov. xii. 7, הַפּוֹךְ רָשָׁעִים (there is) *overthrowing (to) the wicked*, i.e. 'they are overthrown.'



*f. A Participle* is often used as **Predicate** (§ 193, p. 75): Gen. i. 2, *וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם* and *the Spirit of God (was) brooding over the face of the waters*. This verse illustrates all three usages—the Copula emphatically expressed (הִיְתָה), the Copula omitted, and the participial Predicate.

#### VERB AND OBJECT.

277. *a.* As the Hebrew has no special form for the **Objective Case**, it is often only the order of the words, or the general meaning of the passage, that distinguishes between subject and object.

But where the object is *definite*—as with the article, or in the construct state, or with a suffix, or a proper name, see § 130—the ‘mark of the accusative,’ אֶת (with maqqeph אֶת־), is generally employed, as in Gen. i. 1, *אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ* *the heavens and the earth*. For pronominal suffixes with אֶת, the ‘accusative’ of pronouns, see § 179.

*Obs.*—This accusative sign must be distinguished from the preposition אֶת, אֶת־ *with*. The forms with pronominal suffixes are distinct (as אֶת־וּ, אֶת־הוּ), but otherwise there is occasional ambiguity, as Gen. iv. 1, *קָנִיתִי אִישׁ אֶת־יְהוָה* *I have gotten a man with the help of Jehovah* (R.V.). Some of the older Christian interpreters, with Luther, make this a case of apposition—‘a man even Jehovah’; but this view is now generally abandoned.

*b.* Verbs, both transitive and intransitive, often take a **cognate accusative**, as to ‘see a sight,’ to ‘think a thought,’ etc. See Gen. i. 29, *זָרַע וָרֵעַ* *seeding (producing) seed*; Prov. xxii. 23, *הַלֹּבֵם יִרְיֵב רִיבָם* *will strive their strife* (plead their cause); also Ps. xiv. 5, *פָּחַד אֶת־פֶּחַד* *feared a fear*; 2 Sam. xii. 16, *צָוַם אֶת־צוֹם* *fasted a fast*; Lam. i. 8, *חָטָא אֶת־חַטָּא* *sinned a sin*; so with adjuncts, Gen. xxvii. 34, *בָּכָה בָּכָה וְרָגַז רָגַז* *cried an exceeding great and bitter cry*.

*c.* Some verbs vary between transitive and intransitive; in the latter use followed by a preposition. The chief instance is שָׁמַע *hear*, as Gen. iii. 8, *וַיִּשְׁמָעוּ אֶת־קוֹל יְהוָה* *of the Lord*; but ver. 17, *וַיִּשְׁמָעוּ אֶת־קוֹל אִשְׁתּוֹ* *of thy wife*. Again, Deut. xxxiii. 7, *וַיִּשְׁמָעוּ אֶת־קוֹל יְהוָה* *of Judah*; but Gen. xxi. 17, *וַיִּשְׁמָעוּ אֶת־קוֹל הַיָּלֵד* *of the lad*. (Compare Gk. ἀκούειν, with acc. or gen.)

d. Some intransitive verbs are followed by a simple object-noun, omitting the preposition, which must be understood to complete their sense; as, to go *to*, to go *from*, to walk *in*, to ascend *to*, to descend *to*, to dwell or sit *at* or *in*, to be full *of*, to be satisfied *with*. Thus, Isa. xxxiii. 15, הֵלֵךְ צְדָקוֹת *walking (in) righteousness*; Ps. cvii. 26, יַעֲלִי שָׁמַיִם *they ascend (to) heaven*; Gen. vi. 13, מְלֵאָה הָאָרֶץ חָמָס *the earth was full (of) violence*, etc.

e. **A Double Object** (principal and secondary) is frequently found after transitive verbs, expressing different relations; in such phrases as, *He formed man (of) dust* אֶת־הָאָדָם עָפָר; *Joseph nourished his father (with) bread*; *He asked life (of) Thee*; *To teach the children of Israel the bow*. In all these instances the preposition is omitted. A frequent case is in verbs of the Hiphil form, as Ps. lx. 5, הִרְאִיתָ עַמֶּךָ קִשָּׁה *Thou hast caused thy people to see adversity*. Verbs of clothing have this construction, as 1 Sam. xvii. 38, וַיַּלְבִּשׁ שָׂאוּל אֶת־דָּוִד מְדֹי *Saul clad David (with) his apparel*. So Ex. xxix. 5, Isa. l. 3, etc.

#### TENSES AND MOODS.

278. It is here that Hebrew differs most essentially from Western languages. The main point to be remembered is that the **Perfect** expresses **completeness**, the **Imperfect** **incompleteness**. 'The tenses,' says Dr. Driver, 'mark only differences in the kind of time, not differences in the order of time, i.e. they do not in themselves determine the *date* at which an action takes place, they only indicate its *character* or *kind*; the three stages, of incipency, continuance and completion, being represented respectively by the Imperfect, the Participle, and the Perfect<sup>1</sup>.'

a. This general principle affords the key to the various uses of the two Tenses. On the Perfect and Imperfect, see §§ 220-222. For the idiom known as **Vav Conversive**, see §§ 223-227, and for **Vav Consecutive**, § 228. For the **Cohortative** and **Jussive Imperfect**, see § 219.

b. The first Psalm (Reading Lesson, § 301) contains examples of both Tenses.

<sup>1</sup> *On the Use of the Tenses in Hebrew*, Introd., p. 3.

- (1) Ideally complete; ver. 1, *הָלַךְ, עָמַד, יָשַׁב* *walketh, standeth, sitteth*, the fixed and permanent character. So ver. 3, *הָיָה* *he is*.
- (2) Incomplete, because repeated; ver. 2, *יְהַיְהוּה* *meditateth*; 3, *יִתֵּן* *yieldeth* (its fruit); *יָבֹל* *withereth*; *יַעֲשֶׂה* *doeth*; *יִצְלַח* *prospereth*; 4, *תִּדְרֹפֵנִי* *driveth it away*; 5, *יִקְמוּ* *standeth*; 6, *תֵּאָבֵד* *perisheth*.

These verbs might all be rendered into English by the present tense, their fundamental distinction remaining. In ver. 6, the Participle *יֹדֵעַ* *knoweth* gives, in yet another relation, a present significance, as that which is continuous and permanent.

279. **Conditional.** The protasis or apodosis of a conditional proposition is variously expressed by the Perfect or the Imperfect, as the idea of completeness or incompleteness prevails.

*Perf.*: Isa. i. 9, *לְעִמָּה דְּמִינוּ בְּסֹדֶם* *We should have been as Sodom, we should have resembled Gomorrah*; Gen. xliii. 14, *כִּאֲשֶׁר שָׁבַלְתִּי שָׁבַלְתִּי* *If I am bereaved, I am bereaved*.

*Imperf.*: Ps. xxiii. 4, *לֹא-אֵירָא . . . נִם בִּי-אֵלֶיךָ* *Even should I go, I should not fear*.

280. **Potential** (may, can, might, could). The Imperfect is generally used, as Gen. ii. 16, *מִכָּל עֵץ-הַגֶּן אָכַל תֹּאכַל* *of every tree of the garden thou mayest freely eat*; Job ix. 2, *וַיִּצְדַּק אֲנֹכִי* *and I was just*; *בְּכִי אֵל* *but how can man be just with God?* This Imperfect is often preceded by a Particle denoting contingency, as *כִּי* *that*, *בְּעָבוּר* *to the end that*, *כֵּל* *that not*, etc. See § 274, p. 144.

281. **Optative.** A wish is expressed by the Imperfect, often followed by the Particle *נָא*, § 275. Ps. vii. 4-6, *יִרְדֹּף אוֹיֵב נַפְשִׁי* *may an enemy persecute my soul*; ver. 10, *רַע יִקְרֶה נָפְשִׁי* *Oh let the wickedness of the wicked come to an end!*

282. **Interrogative.** In direct questions the prefix *הֲ* is regularly used with the first word in the sentence: Gen. iv. 9, *הֲשֹׁמֵר אָחִי אָנֹכִי* *(am) I my brother's keeper?* The answer expected may be affirmative or negative; but *הֲלֵא* expects the affirmative (Lat. *nonne*); Gen. xxvii. 36, *הֲלֹא-אֶצְלָתָ לִּי בְרָכָה* *hast thou not*



*reserved a blessing for me?* The interrogative particle is sometimes omitted, the connection indicating the sense, as Gen. iii. 1, **אָף בִּי־אָמַר אֱלֹהִים** *hath God indeed said?* Especially in cases of deep emotion, as 2 Sam. xviii. 29, **יְשׁוּעָה לְנֶעַר לְאַבְשָׁלוֹם** (is) *the young man Absalom safe?* See also Job ii. 9. Such omission often takes place in negative sentences, as Job xiv. 16, **לֹא תִשְׁמֹר עַל־חַטָּאתִי** *dost Thou not watch over my sin?*

For *disjunctive* questions the general form is **הֲ . . . אִם־** (*utrum . . . an*), as 1 Kings xxii. 15, **הֲנֵלֶךְ . . . אִם־נִחַדֵּל** *shall we go . . . or shall we forbear?*

For *indirect* questions הֲ is also used, as Gen. viii. 8, **לִרְאוֹת הַקָּלִי** *to see whether the waters were abated*. Sometimes **אִם־**, as Song vii. 13, **אִם־פָּרְחָה הַגֶּפֶן** *let us see whether the vine hath budded*.

283. **Imperative** (§ 193, p. 74). This is used only in the second person, singular and plural, and is restricted to positive commands. *Prohibitions* are expressed by the Imperfect with **לֹא**, as in the Ten Commandments; or by **אַל** = Gk. *μῆ*. See § 272, p. 141, notes.

The Imperative frequently expresses a *consequence*, as in Ruth i. 9, iv. 11, where see notes. So Ps. cxxviii. 5, **יְהוָה בֵּרֶכְךָ . . . וְיֵרְאֶה**, i. e. 'thou shalt see,' *the good of Jerusalem*; 2 Sam. xxi. 3, **וְיַעֲבֹד** *wherewith shall I make atonement*, **וְיִבְרַכְךָ** *and bless ye*, i. e. 'that ye may bless.'

284. **Infinitives** (§ 193, p. 75). *a. The Infinitive Absolute* expresses the idea of the verb abstracted from all considerations of person or time. See Hosea iv. 2, **אֱלֹהִים יִכְחָשׁ וְנָאֵף וְנָאֵף וְנָאֵף** *swearing, and breaking faith, and killing, and stealing, and committing adultery*; so 2 Chron. xxxi. 10, **וְיֵאָכֵל וְיֵשְׂבֹעַ וְיֵשְׂבֹעַ וְיֵשְׂבֹעַ** *to eat and to be satisfied and to have to spare*, are infinitives put elliptically for 'we have eaten,' etc. But the chief use of the Infinitive Absolute is as an intensive of its own verb, Gen. ii. 17, **מָוֶת תָּמוּת** *to die thou shalt die*, i. e. 'thou shalt surely die'; Isa. vi. 9, **וְיִשְׁמָעוּ וְיִשְׁמָעוּ וְיִשְׁמָעוּ** *hear ye to hear* **וְיִרְאוּ וְיִרְאוּ וְיִרְאוּ** *and see ye to see*, i. e. 'hear ye indeed . . . see ye indeed.' Sometimes it occurs in place of a finite verb, especially of the imperative, as Deut. v. 12, **שָׁמֹר** *observe the Sabbath-day*.

**b. The Infinitive Construct** is the verbal noun, used, as nouns generally, in the framework of the sentence. It may be *Subject*, as Gen. ii. 18, *The being of the man* הָיִיתָ הָאָדָם *alone is not good*; or *Object*, as Isa. xxxvii. 28, *I know thy sitting down, and thy going out, and thy coming in*, יָשְׁבְּךָ וְצֵאתְךָ וְבֹאֲךָ; or may follow the Construct State, as Gen. ii. 17, *The tree of the knowing* הָרֵעֶת *good and evil*. Its most frequent use, however, is with prepositions, as בְּ, *in their being* = 'when they were'; מִן, *from seeing* = 'so as not to see'; and especially לְ, *to, in order to, so as to*; note also the phrase, לֵאמֹר *so as to say*, to be rendered *saying*.

285. **Participles** (§ 193, p. 75). *a.* The constructive use of the Participle with the Article as a relative clause, is very usual, as Isa. xxviii. 16, הַפֹּאֲמִין *the believing one* = 'he who believes'; Job v. 10, הַנִּתֵּן *who giveth*, etc. (Compare Gk. ὁ πιστεύων, ὁ δούς.)

*b.* In the use of the Participle as predicate, while the tense to be understood is generally the present, other tenses may also be implied, as determined by the context. Thus, Ps. cxlv. 14, *Jehovah upholdeth all that fall*; Amos ix. 11, *The tabernacle of David that is fallen*; Isa. xxx. 13, *As a breach ready to fall*, are all expressed by the same Participle.

The Participles and Infinitives of transitive verbs are followed, like other forms of the verb, by the **Accusative**.

#### NOUNS.

286. **Apposition.** Nouns referring to the same person or thing are placed together in the same grammatical construction, the one noun explaining or defining the other, as 1 Kings xvii. 10, *a woman, a widow*; Gen. xxxix. 1, *a man, an Egyptian*. Often with proper names, 1 Kings iv. 1, הַמֶּלֶךְ שְׁלֹמֹה. See § 289, note *d*.

#### NUMBER.

287. *a. Pluralis excellentiae.* The Divine Names אֱלֹהִים, אֱלֹהֵי, by the plural form, express majesty and dignity. (See also Job xxxv. 10, literally 'thy Makers'; and Isa. liv. 5; but such instances are rare.) The idiom has been thought to intimate plurality of *attributes*; according to some of the older Christian



grammarians, plurality in *essence*. The verbs, pronouns, adjectives and participles used with these Divine Names are generally in the singular number, as Gen. i. 1, בָּרָא אֱלֹהִים. Occasionally they are plural, but are even then associated with words indicating unity. See Josh. xxiv. 19, אֱלֹהִים קָדְשִׁים הוּא אֵל-קַנּוּא, *God is holy, He is a jealous God*.

*Obs.*—The sacred Name יהוה *Jehovah* or *Yahweh*, is always singular, never takes the Article, and is never in the construct state. Such phrases as יהוה צְבָאוֹת *Jehovah of hosts* really contain an ellipsis of אֱלֹהֵי or אֲדֹנָי *Jehovah (God or Lord) of hosts*. See § 99. With prefixes, the (k<sup>ethl</sup>bh) pointing of the Name is as for אֲדֹנָי, thus בִּיהוֹה, etc.

b. Plurality, with the idea of distribution, variety or succession, is often expressed by the repetition of the noun; as Isa. vi. 2, שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים *six wings, six wings* (to each); Deut. xiv. 22, שָׁנָה שָׁנָה *year by year*; 1 Chron. ix. 32, שַׁבַּת שַׁבַּת *every Sabbath*. Sometimes with !: Deut. xxxii. 7, דוֹר־דוֹר *many generations*; Ps. lxxxvii. 5, אִישׁ וְאִישׁ *this and that man*, R.V.; Ps. xii. 3, בֶּלֶב וְלֵב *with heart and heart* (with a double heart, duplicity); Prov. xx. 10, אֶבֶן וְאֶבֶן אֵיפָה וְאֵיפָה *stone (weight) and stone, ephah and ephah*, i.e. different weights and measures. So Deut. xxv. 13, 14.

c. Dual nouns, in their agreement with adjectives, pronouns and verbs, are generally treated as plural, as Isa. xxxv. 3, יָדַיִם וְכַרְפֵּיִם בְּשָׁלוֹת *weak hands and tottering knees*.

#### CASE.

288. Strictly speaking, the Hebrew has no cases, the various relations of the noun or pronoun, which in other languages are indicated by inflections, being here supplied by the use of prepositions, or by the thought of the reader. Still, for convenience sake, the usual case-appellations may be employed.

a. **The Absolute Case.** A noun often stands alone, the connection with the rest of the sentence being mentally supplied. This is generally described as a species of *Nominative*, the case of the Subject, § 276. Thus, 2 Sam. xxii. 31, *God, His way is perfect*; Ps. lxxiv. 17, '*Summer and winter, thou hast made them*'; Isa. xi. 10, '*The root of Jesse, unto Him shall the nations seek.*'



*b.* The special use of the plural construct, אֲשֶׁר *the blessings of*, may here be noted; as Ps. i. 1. The word may be rendered *Oh the blessedness of*, or as E.V. *Blessed is*.

289. **Genitive.** *a.* The Construct State has already been explained and exemplified. See especially § 129, p. 50. Observe, that the governing noun, being sufficiently defined by that which follows, *does not take the Article*. When a pronominal affix is required, it is affixed to the *Noun governed*. Thus, 'My holy mountain' is not 'My mountain of holiness,' but 'the mountain of My holiness,' הַר קִדְשִׁי. The governing word may be an Adjective or Participle, as 'great of strength,' 'broken of heart.'

*b.* The relations expressed by this idiom are very various, as Ps. xlv. 7, *sceptre of righteousness*; xlv. 23, *sheep of slaughter*, i. e. destined to slaughter; Isa. liii. 5, *chastisement of our peace*, i. e. that brings peace to us. It expresses both subjective and objective genitive: thus Ezek. xii. 19, חַמַּס הַיֹּשְׁבִים *the violence of the inhabitants*, but Obad. 10, חַמַּס אָחִיךָ *the violence of thy brother*: in the former case, 'the violence *committed* by the inhabitants,' in the latter, 'the violence *done* to thy brother.'

*c.* The possessive relation is often denoted by the prefix לְ. Thus, Gen. xxix. 9, *Rachel came with the flock* לְאָבִיהָ אֲשֶׁר *which (was) to her father*, i. e. 'her father's flock.' Especially in the titles to many Psalms: מְזִמּוֹר לְדָוִד *a Psalm (belonging or attributed) to David* = 'a Psalm of David.' So of Solomon, Ps. lxxii. But the meaning of לְ is not always the same, as לְמִנְצָח *for the Precentor*: and *perhaps* in the superscription to Ps. xlii, etc., *for the sons of Korah*, the temple choir.

*d.* Some expressions alternate between the construct state and apposition. Thus, 1 Chron. xxi. 25, שֶׁקֶלִי זָהָב *shekels of gold*; 1 Sam. xvii. 7, שֶׁקֶלִים בְּרֹזָל *shekels of iron*. So Ezra viii. 21, הַנָּהָר אֶהָוָה *the river Ahava*; 1 Chron. v. 9, הַנָּהָר פָּרָת *the river Euphrates*; but 2 Kings xxiii. 29, and many other places, נָהָר פָּרָת *the river Euphrates*, lit. 'the river of Euphrates'; Gen. xxiii. 2, קִרְיַת אַרְבַּע (Kirjath-Arba) *the city of Arba*; (compare Lat. *urbs Roma* or *urbs Romae*.) See further § 294.

290. **Dative.** Generally expressed by the preposition לְ or

לְ-אֵל. For possessive force given to this Dative form, see preceding section. Hence the construction *there is to me* = I have; as 2 Sam. xii. 2, לְעֹשִׁיר הָיָה צֹאן, *a rich man had a flock*.

The pronominal suffix to the verb is occasionally not accusative but dative in meaning, as Josh. xv. 19, נָתַתְּנִי Thou hast given to me; Neh. ix. 28, וַיִּזְעָקוּךָ and they cried to Thee.

291. **Accusative.** a. For the Objective uses of the noun, with or without אֶת (את־), see § 277.

b. The Accusative is frequently used to designate *place* (to or at); *time* (when or how long), as הַיּוֹם *to-day*; חֹשֶׁךְ שְׁלֹשֶׁת יָמִים *darkness for three days*; (and perhaps Ps. cxxvii. 2, יִתֵּן לְיָדִידוֹ שָׁנָא *He giveth to His beloved in sleep*)<sup>1</sup>; *space* (how large); *manner*, as בְּטָח security; 1 Sam. xii. 11, וַתֵּשְׁבוּ בְטָח and ye dwelt securely (but often with לְ, as Job xi. 18, לְבָטָח תִּשְׁכָּב thou shalt rest securely). Such accusatives are adverbial. A general relation is sometimes denoted, some such words as *in respect to* being supplied, as Gen. xli. 40, רַק הַכִּסֵּא אֲנִי לְמִמֶּךָ *only with regard to the throne will I be greater than thou*.

292. **Vocative.** For this there is no special sign; the context must determine. It generally takes the Article. Compare Ps. cxiv. 3, הַיָּם רָאָה וַיָּנֶס the sea saw it and fled, with ver. 5, מֶה־לָּךְ הַיָּם כִּי תָנוּס what (happened) to thee, O sea, that thou fleest? the noun being identical in both clauses. So Isa. xlii. 18, Hear, ye deaf, and look, ye blind! (הַחֲרָשִׁים, הַעֲוִרִים); Deut. xxxii. 1, הָאֵינִי הַשָּׁמַיִם give ear, ye heavens!

*Obs.*—But in these cases, ‘the Substantive with the Article is really in apposition with the Personal Pronoun of the second person, which is either expressly mentioned (1 Sam. xvii. 58) or virtually present.’—Gesenius.

293. **Ablative.** For the prepositions בְּ *in, at, on*, and מִן (מִן) *from*, see § 273.

#### ADJECTIVES.

294. a. For the Adjective as qualifying a Noun, see §§ 169–171. For the Adjective as Predicate, compare § 276. In both cases, the Concord is the same in gender and number. So also

<sup>1</sup> Luther: *Seinen Freunden gibt er es schlafend*, see R.V. marg.

with participles. The following idioms must be especially noted :

*A wise father,* אָב חָכָם.

*The wise father,* הָאָב הַחָכָם.

*The father is wise,* חָכָם הָאָב.

The Article is also affixed to demonstrative pronouns and to participles when qualifying definite nouns, as :

*This day,* הַיּוֹם הַזֶּה, Gen. vii. 13.

*The sword turning every way,* הַחֶרֶב הַמִּתְהַפֶּכֶת, Gen. iii. 24.

*Obs.*—In the Hebrew sentence, the qualifying Adjective generally stands *after* its noun, the predicative Adjective *before* it.

Adjectives and Participles referring to two or more Nouns connected by a conjunction are put in the plural : and are masculine if the nouns are of different genders, as Gen. xviii. 11, אֲבִרָהָם וְשָׂרָה זָקֵנִים *Abraham and Sarah were old*. Occasionally, however, the plural adjective agrees in gender with the nearest noun. Collective nouns may take the singular or plural, according as the thought of unity or separateness prevails.

A similar reference to the sense rather than the form of the noun also often determines the gender of the Adjective. Thus, עֲרָה (fem.) *congregation* may take a fem. sing. as Num. xiv. 27, or a masc. plur. as xvi. 3 (*constructio ad sensum*).

Adjectives are frequently used without their substantives, when the meaning is clear. Such words as *man*, *woman* are thus often omitted. In this case the adjective is treated like the substantive in regard to the construct state, the use of affixes and suffixes, etc.

**Substitutes for Adjectives.** The number of Adjectives in Hebrew is very limited (see § 172); their place being often picturesquely supplied by a genitive construction. Thus, Ps. xxiii. 2, *pastures of greenness, waters of rest*; Isa. xxxiii. 17, *a land of distances* = ‘a far-off’ or ‘wide-stretching land.’

Occasionally, apposition takes the place of the genitive construction, and thus ‘true words’ may be written either דְּבָרֵי אֱמֶת *words of truth*, Eccl. xii. 10, or אֱמֶת אֲמָרִים *words (that are) truth*, Prov. xxii. 21.



**b. Quality or attribute** is often denoted by the use of words such as *son*, *lord*, etc. Thus, *sons of valour* = 'the valiant,' as Judges xxi. 10; often *sons of belial* or *worthlessness* for 'the worthless.' So in intimating time of life, Gen. xvii. 24, *Abraham was a son of ninety-nine years*; Job v. 7, בְּנֵי רֶשֶׁף the *sons of flame*, i.e. 'the sparks.' Similarly, בַּעַל *lord*, as a *lord of wing*, Prov. i. 17, for 'a winged thing.'

**c. The Divine Name** is frequently used in regimen to denote great or majestic qualities, as Ps. xxxvi. 7, *mountains of God*; lxxx. 11, *cedars of God*. Sometimes לְ is used; as of Nineveh, Jonah iii. 3, עִיר-גְּדוֹלָה לֵאלֹהִים a *city great before God*.

**Degrees of Comparison.** **d.** For the preposition מִן as the sign of the **Comparative**, see § 173. The Adjective is sometimes omitted, as Prov. xviii. 19, a *brother offended* — *than a strong city*, where A.V. and R.V. supply the words *is harder to be won*. Elliptical constructions are exemplified in such phrases as Job xlii. 3, Ps. cxxx. 1, נִפְלְאוֹת מִמֶּנִּי (more) *wonderful things than I* (can understand), 'too wonderful for me'; Isa. x. 10, מִדִּשְׁלָם מִדִּשְׁלָם *their graven images* (were more) *than* (in) *Jerusalem*.

A Verb often carries a Comparative force, being also followed by מִן, as Gen. xxxvii. 3, *Israel loved Joseph* (more) *than מִן all his sons*; 2 Sam. i. 23, מִלִּי מֵאַרְיֹת גְּבִירֵי מִנְּשָׁרִים *they were swifter than eagles, they were stronger than lions*.

**e.** For the **Superlative** expressed by the Adjective with the Article, see § 174. Thus Gen. xlii. 13, *the young one* = 'the youngest'; Jonah iii. 5, מִגְּדוֹלָם וְעַד־קִטְנָם *from their great (one) even unto their little (one)* = 'from the greatest to the least among them.'

A Superlative force is often given to an Adjective or Noun by repeating it in the Genitive, *the holy of holies* = 'the most holy'; *the Song of Songs* = 'the most excellent song.' Sometimes with the preposition בְּ, as Prov. xxx. 30, גְּבוּרָה בִּבְהֵמָה *strongest among beasts*; Song vi. 1, הַיָּפָה בְּנָשִׁים *the fairest among women*. Compare Luke i. 28.

The adverb מְאֹד *very* gives a superlative force to an adjective, as Gen. i. 31, טוֹב מְאֹד *very good*; Num. xi. 33. Or the

adjective may be repeated, Deut. xxviii. 43, מְעֹלָה מְעֹלָה *very high*; מְטָה מְטָה *very low*; Eccl. vii. 24, עֲמֹק עֲמֹק *very deep*.

## NUMERALS.

295. For the general construction of the Numerals, see §§ 265-269.

It should be noticed that כָּל (כָּל-) *all* is really a substantive, 'the whole' or 'totality'; hence is unaffected by the gender or number of the word to which it refers; כָּל-הָאָרֶץ *all the earth*; כָּל-הַגּוֹיִם *all the nations*; the predicate (verb or adjective) usually agreeing with the noun. But כָּל- prefixed to a singular noun without the Article means *every*: לֹא with *all* is a denial of the whole = *not any*, as Gen. iii. 1.

## PRONOUNS.

296. The emphatic use of the Personal Pronouns may be exemplified by such passages as Isa. xliii. 11, אֲנֹכִי אֲנֹכִי יְהוָה, *I am Jehovah*; lvii. 6, הֵם הֵם נִרְלָהּ, *they, they are thy lot*.

The pronoun of the third person in the Pentateuch is, with very few exceptions, הוּא for both genders. For the feminine it is pointed הִיא, to be read הֵיא as if by a perpetual *q'ra*.

297. *a.* For the Relative Pronoun, see § 187. אֲשֶׁר is really an indeclinable particle ('an old demonstrative,' *Gesenius*) which often gives a relative sense to personal pronouns or to adverbs of time or place. Hence such constructions as the following:—

Gen. vii. 15, *which the breath of life was in it* = in which was the breath of life.

Ex. vi. 26, *This is (these are) Aaron and Moses, which the Lord said to them* = to whom the Lord said.

Gen. xliv. 16, *He which the cup is found in his hand* = he in whose hand the cup is found.

1 Kings xviii. 10, *There is no kingdom or nation which the king hath not sent there* אֵם = whither the king hath not sent.

*b.* For other uses of אֲשֶׁר, especially as an equivalent to a conjunction (*how, that, in order that, forasmuch as*), also for its employment with prefixes (כִּי, כִּי, לִי, מִן), see the *Lexicon*.



c. The relative, as in other languages, is often omitted, as Gen. iii. 13, *What is this thou hast done?* Ps. vii. 15, *He is fallen into the ditch he made*, יָפֵל בַּשַּׁחַת יָפְעַל.

d. In many cases אֲשֶׁר includes the antecedent and relative in one = *that which* or *what*; as Gen. xviii. 17, הַמְכִּסָּה אֲנִי הַמְכִּסָּה אֲנִי עֹשֶׂה shall I hide from Abraham *what I am doing?* (Note the repeated אֲנִי, § 295.) So with the masculine, as Num. xxii. 6. As the Object in the rel. clause, אֲשֶׁר may be preceded by אֵת (אֶת-), as in Prov. iii. 12, אֵת אֲשֶׁר-יֵאָהֵב יְהוָה *whom the Lord loveth*. So Gen. xlv. 1; Ex. xx. 7.

e. A relative sentence may be changed into a form equivalent in sense, as Ps. lxxii. 12, *He shall deliver the needy, and there is no helper to him*, i. e. 'him who has no helper': אֵין עֹזֵר לוֹ.

f. In certain books, אֲשֶׁר is replaced by the prefix שְׁ (rarely שִׁ) followed by daghesh forte ('in compensation for the omitted ש', Gesenius). Thus, Ps. cxxiv. 6, שְׁלֹא נִתַּנְנוּ *who hath not given us up* (for אֲשֶׁר לֹא). Lam. ii. 16, הַיּוֹם שֶׁקִּוִּינָהּ *the day which we looked for*; also constantly in Eccl. and Sol. Song, and occasionally in Judges. Before gutturals, the inadmissible daghesh often simply disappears, as Eccl. ii. 22, שְׁהוּא, or ש takes *sheva*, as Eccl. iii. 18, שְׁהֵם; once *qamets*, Judg. vi. 17. The form is usual in later Hebrew.

g. The demonstrative הַ sometimes takes the place of the relative (compare *that* in English), as Ps. civ. 8, מְקוֹם הַ יִסְדָּתָּהּ *the place that Thou hadst founded*; Prov. xxiii. 22, שָׁמַע לְאָבִיךָ *Hearken to thy father that begat thee*. See also Job xv. 17.

298. **Connection of Clauses.** The chief connective of words and sentences is the conjunction וְ (see § 274). Its uses, however, extend far beyond those of the simple copulative. As has been already noted (§ 275), the Hebrew to a great extent discards the links which, in Western languages, unite words and clauses, leaving the reader to supply the connection of thought. It thus includes the meaning of many particles, such as אוּ or, אֲזַ then, אֲכַ certainly, אֲוֹ perhaps, בְּעֵבֶר in order to, לְמַעַן for the sake of, לָכֵן therefore.

'These particles were reserved for cases in which special emphasis or distinctness was desired: their frequent use was felt instinctively



to be inconsistent with the lightness and grace of movement which the Hebrew ear loved; and thus in A.V., R.V., words like *or*, *then*, *but*, *notwithstanding*, *howbeit*, *so*, *thus*, *therefore*, *that*, constantly appear, where the Hebrew has simply ׀.' (Gesenius' *Lexicon*, new edition by Brown, Driver, and Briggs, part iii, p. 252.)

Hence such sentences as the following:

'Of every tree of the garden thou mayest freely eat, *and* of the tree of the knowledge of good and evil,' etc., rendered *but*. Gen. ii. 16, 17.

'I am black *and* comely,' i. e. '*but* comely.' Sol. Song i. 5.

'In the day of your eating thereof, *and* your eyes shall be opened.' Read *then*. Gen. iii. 5.

'What wilt thou give me, *and* I go childless?' i. e. '*seeing* I go.' Gen. xv. 2.

'These men are peaceable with us, *and* let them dwell in the land,' i. e. '*therefore*.' Gen. xxxiv. 21.

'*And* he will leave his father, *and* his father would die,' i. e. '*If* he should . . . *then* his father,' etc. Gen. xlv. 22.

'*And* thou shalt hearken unto his voice, *and* I will be an enemy unto thine enemies,' i. e. '*If* thou shalt hearken . . . *then* I will be,' etc. Ex. xxiii. 22.

'Man is born to trouble, *and* the sons of flame ascend,' i. e. '*as* the sparks fly upward.' Job v. 7.

'Give us help against the adversary, *and* vain is the help of man.' Understand '*for* vain,' etc. Ps. lx. 11.

'Speak to the children of Israel, *and* they shall turn back,' i. e. '*that* they turn back.' Ex. xiv. 2.

'There is no beauty, *and* we should desire Him,' i. e. '*that* we should desire Him.' Isa. liii. 2.

'Thou delightest not in sacrifice, *and* I would give it,' i. e. either '*else* would I give it,' A.V., R.V., or '*that* I should give it,' R.V. marg. Ps. li. 17.

'Neither shall his bread fail; *and* I am the Lord thy God,' i. e. '*as truly as* I am Jehovah.' Isa. li. 14, 15.

These instances might be extended almost indefinitely, showing that there is scarcely any kind of logical connection between two clauses that may not be intimated by ׀, the reader being left to discern the precise relation.

## CHAPTER II.

## READING LESSONS, WITH NOTES.

## 299.      PRELIMINARY NOTE ON THE ACCENTS.

As in the following Reading Lesson (the Book of Ruth), the full scheme of Accents is employed, the names and uses of those not already described (§§ 81-87) must be briefly indicated.

*a.* The six chief Distinctives have been given: viz. *Šilluq*, *Athnach*, *Š'gholta*, *Zaqeph-qaton*, *Zaqeph-gadol*, and *Tiphcha*; with the general scheme of the accentuated sentence. The older Hebrew grammarians, in their picturesque way, regarded the Sentence as a Province, regulated in meaning and rhythm by the Disjunctive Accents as *Lords* (*domini*) with the Conjunctives as their *Attendants* (*servi*). The Disjunctives were subsequently divided into *Emperors* (*imperatores*) and *Kings* (*reges*)—the six already enumerated; the next two classes being *Princes* (*duces*) and *Officers* (*comites*). Upon these the Conjunctive Accents wait as *Servants*; being apportioned to the former as attendants, according to minute and curious rules, which we cannot here discuss<sup>1</sup>.

*b.* It may, however, be useful to indicate three particulars in which the accents will assist the learner. See § 76.

(1) In marking the tone-syllable, they often show the grammatical form of the word. Thus מִלֵּל (*milel*, § 77) is a preposition and pronoun, *with us*; בָּנִי (*milra*) is a verb. perf. 3 per. plural, *they built*.

(2) They often explain apparent irregularities in pointing, the greater distinctives tending to lengthen the vowels on which they stand ('in pause'). See § 100.

(3) They determine the sense in sentences otherwise ambiguous. Thus, Gen. x. 21, שֵׁם יֶפֶת הַגִּדּוֹל (שֵׁם) might, apart from the accent, be rendered *Shem . . . the elder brother of Japheth*

<sup>1</sup> The student is referred, for a full account of the accents and their use, to the two works by the Rev. Dr. Wickes, *On the Accentuation of the Books of the Old Testament*; Prose and Poetical respectively (Clarendon Press).

or *the brother of Japheth the elder*. But the connective accent (*mêr'kha*, see below) on מֶרְכָּה shows the latter to be the meaning according to the Massoretes.

c. The poetical books (Psalms, Proverbs, Job) have certain accents peculiar to themselves, as shown § 302.

d. Accents that always stand on the final letter of a word are termed *postpositive*, like Šegholta, p. 35; those which are always attached to the first syllable are *prepositive*. All the others mark the *tone-syllable*.

In the following list the respective accents are placed upon their *Hebrew names*—names for the most part belonging to the post-biblical period of the language.

### 300. DISTINCTIVES: THIRD CLASS (*Duces*).

**R<sup>e</sup>bhîa'** (רְבִיעַ resting), equivalent to a comma; in shape like cholem, but usually found where a cholem would be impossible.

**Zarqa** (זֶרְקָה scattering), postpositive; indicating a slight pause, subsidiary to Šegholta.

**Pashta** (פַּשְׁטָה extension), postpositive; prolonging the word on which it stands, with the effect of a pause. If the word has the tone on the penult the Pashta is repeated, as Gen. i. 2, תְּהִי.

**Y<sup>e</sup>thîbh** (יְתִיב reversed), prepositive; a half-comma, equivalent to Pashta.

**T<sup>e</sup>bhîr** (תְּבִיר broken), somewhat less than a comma.

**Shalsheth** (שֶׁלֶשֶׁת chain), isolating the word by way of emphasis. Very rare in Old Testament prose.

### 301. DISTINCTIVES: FOURTH CLASS (*Comites*).

**Pazer** (פָּזֵר disperser).

**Qarnê Pharah** (קַרְנֵי פָרָה horns of a heifer), otherwise known as פָּזֵר גָּדוֹל Great Pazer.

**T<sup>e</sup>lîsha g<sup>e</sup>dholah** (תְּלִישָׁה גְּדוֹלָה great drawn-out; a high note, emitted with effort), prepositive.

**Geresh** (גֶּרֶשׁ expulsion).



**Gershayim** (גֵּרְשָׁיִם), Double Geresh.

**Pesîq** (פְּסִיק *restrainer*), a perpendicular mark between two words. Gesenius gives it as פְּשִׁיק.

These last six accents indicate very slight pauses, and are practically equivalent to one another, as disjunctives. Musically, however, they differ; and they are attended by different *servi* or conjunctives.

### 302.      CONJUNCTIVE ACCENTS (*Servi*).

These connect the word on which they stand with the word following, in agreement, apposition, dependence, etc. Practically, they are all of the same force, the 'lords,' however, preferring each his own 'servants' or 'servant,' according to certain complicated rules.

**Munach** (מוֹנַח *sustained*).

**Mahpakh** (מַהֲפָךְ *inverted*). Like Yethibh in form; but the latter is *prepositive*. Sometimes pointed מַהֲפֶךְ.

**Qadhma** (קֹדְמָא *going before*). Like Pashta in form, only Pashta is *postpositive*. Also called אֲזַלָּא *Azla*, 'going on,' i.e. not pausing in the melody.

**Darga** (דֶּרְגָּא *a trill*); attendant on Rebhia' and Tebhîr.

**Telîsha qetannah** (תֵּלִישָׁא קֶטְנָנָה *small drawn-out*). Compare the disjunctive *Telîsha g'dholah*.

**Mêrekha** (מֵירְכָּא *prolonged*). Occasionally doubled (מֵירְכָּא מֵירְכָּא). Often attends Tiphcha.

**Yerach** (יֶרַח *moon*) like an inverted Athnach. Sometimes called גִּלְגָּל *wheel*, from its original circular shape. The words בֶּן יוֹמוֹ *son of its day*, i.e. 'a day old,' are sometimes added to יֶרַח.

In the poetical books, the following accents are sometimes combined on the same word: *Disjunctives*; Rebhia' with Geresh, and Mêrekha with Mahpakh (or Ôlê veyôrêd): *Conjunctives*; Mêrekha with Zarqa, and Mahpakh with Zarqa.

*Note*—When a word is marked with two accents, one indicates the tone, the other its connection or disconnection with the next word.

303.

THE BOOK OF RUTH<sup>1</sup>.

## CHAPTER I.

1. וַיְהִי בִימֵי שָׁפַט הַשְּׁפָטִים וַיְהִי רָעַב בָּאָרֶץ וּבִלְדָּה אִישׁ  
 מִבֵּית לֶחֶם יְהוּדָה לָגוֹר בְּשָׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי  
 בָנָיו: 2. וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נַעֲמִי וְשֵׁם  
 שְׁנֵי-בָנָיו מַחְלֹן וְכִלְיוֹן אֶפְרָתִים מִבֵּית לֶחֶם יְהוּדָה  
 וַיָּבֹאוּ שָׂדֵי-מוֹאָב וַיְהִיו-שָׁם: 3. וַיָּמָת אֱלִימֶלֶךְ אִישׁ נַעֲמִי  
 וַתֵּשֶׂאֶר הִיא וּשְׁנֵי בָנֶיהָ: 4. וַיֵּשְׂאוּ לָהֶם נָשִׁים מֵאֲבוֹת  
 שָׁם הָאֶחָת עֶרְפָּה וְשֵׁם הַשֵּׁנִית רוּת וַיֵּשְׁבוּ שָׁם כְּעֶשֶׂר  
 שָׁנִים: 5. וַיָּמָתוּ גַם-שְׁנֵיהֶם מַחְלֹן וְכִלְיוֹן וַתֵּשֶׂאֶר הָאִשָּׁה

## CHAPTER I.

1. וַיְהִי § 254 *b*. This introductory וַיְהִי is regularly followed by another וַיְהִי § 298; *Now it came to pass . . . that* (lit. and) *there was a famine*. בִּימֵי in the days of, בָּ + יָמֵי from יוֹם §§ 131, 162. the judging of the Judges, inf. const. and ptc. qal שָׁפַט וּבִלְדָּה and went, § 247 *b*. 1. from Bethlehem Judah לָגוֹר to sojourn, inf. const. qal; for qamets, see p. 46 note, and p. 51. וּשְׁנֵי בָנָיו in the district of, בָּ + בְּנֵי pl. const. of שָׂדֵה § 162. וְאִשְׁתּוֹ § 162. and two, his sons, §§ 162, 265 (2).

2. אֱלִימֶלֶךְ § 263. נַעֲמִי *No'omi* (not *Naomi*), § 56. 1. וַיָּבֹאוּ 3 pl. impf. qal בָּאוּ and they came, followed by simple accus. of place without preposition § 277 *d*, וַיְהִיו 3 pl. impf. qal הָיוּ § 254.

3. וַיָּמָת from מוֹת § 249 *g*. וַתֵּשֶׂאֶר 3 s. f. impf. niph. יָשְׂאָה and (she) was left, note agreement of verb with nearer subject, as ver. 6.

4. וַיֵּשְׂאוּ 3 pl. impf. qal נָשְׂאוּ § 244 *a*, for omitted daghesh § 38 *b*. לָהֶם § 176. § 266, הַשֵּׁנִית . . . . . הָאֶחָת §§ 120, 262. מֵאֲבוֹת § 162. נָשִׁים § 176. 269. וַיֵּשְׁבוּ from יָשַׁב § 247. 1 *b* (1). כְּעֶשֶׂר שָׁנִים about ten years, § 265. 3, for masc. pl. of שָׁנָה § 122.

5. וַיָּמָתוּ 3 pl. impf. qal מוֹת, with defective *shureq*, §§ 18, 19, and died

<sup>1</sup> In the Notes, the sign ' or " marks the abridgement of a word in the text.

מִשְׁנֵי יְלָדֶיהָ וּמֵאִשָּׁה: 6. וַתֵּקֶם הִיא וְכָל־תִּיהָ וַתִּשָּׁב  
 מִשְׁדֵּי מוֹאֵב כִּי־שָׁמְעָה בַּשָּׂדֶה מוֹאֵב כִּי־פָקַד יְהוָה אֶת־  
 עַמּוֹ לַתֵּת לָהֶם לֶחֶם: 7. וַתֵּצֵא מִן־הַמָּקוֹם אֲשֶׁר הִיתָהּ־  
 שָׁמָּה וַיֵּשְׁתִּי בְלַתִּיהָ עִמָּה וַתִּלְכְּנָה בְּדֶרֶךְ לָשׁוּב אֶל־אֶרֶץ  
 יְהוּדָה: 8. וַתֹּאמֶר נַעֲמִי לִישְׁתִּי בְלַתִּיהָ לָכֵנָה שְׁבִנָּה  
 אִשָּׁה לְבֵית אִמָּה יַעֲשֶׂה יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר  
 עָשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי: 9. יֵהֵן יְהוָה לָכֶם וּמִצָּאֹן  
 מִנוּחָה אִשָּׁה בֵּית אִישָׁה וַתִּשָּׁק לָהֶן וַתִּשְׁאָנָה קוֹלָן

ver. 8. יַעֲשֶׂה קרי

ver. 7. בִּנְיָא ש' רפה

also the two of them. וַתִּשָּׁב niph., to be left (ver. 3), with following מִן, to be bereaved of. יְלָדֶיהָ from יָלַד (segholate) her children.

6. וַתֵּקֶם from קוּם § 249 g, for construction cf. ver. 3. בְּלָהּ pl. of בָּלָה with 3 s. f. suff. וַתִּשָּׁב from שָׁב § 249 g. שָׁמְעָה 3 s. f. pf. qal שָׁמַע his people, עַם § 155. לָהֶם § 244 e, p. 46 note. לָהֶם pause form § 88.

7. וַתֵּצֵא 3 s. f. impf. qal יָצָא. וַיֵּשְׁתִּי lit. which she was there, i. e. where she was, p. 140, note 3 and § 297 a; for daghesh in ש see § 37. 3. Massoretic note: in another copy (בְּנִסְחָא אֲחֵרָנָה) ש without daghesh; רַפָּה 'weak.' וַיֵּשְׁתִּי § 266 and foot-note<sup>2</sup>. עִמָּה § 181. 3 pl. f. impf. qal הִלָּךְ. לָשׁוּב, for form see on לָגִיר ver. 1.

8. וַתֹּאמֶר § 246 a. 2 pl. f. imperat. qal הִלָּךְ § 247. 1 b (1). שְׁבִנָּה 2 pl. f. imperat. qal שָׁב go (ye), return ye, each (אִשָּׁה) to the house of her mother. יַעֲשֶׂה see § 97; the text has the ordinary impf. qal of עָשָׂה, viz. יַעֲשֶׂה, which must be taken in a jussive sense, may Jehovah show you mercy (lit. accomplish mercy with you); the margin substitutes the proper jussive form יַעֲשֵׂה § 253 d. כַּאֲשֶׁר § 274. 2 pl. m. perf. qal עָשָׂה § 253 b; for masc. see § 276 b, and cf. עָמְכֶם ptp. qal מוֹת the dead ones. עִמָּדִי with me, a strengthened form of עִמִּי, cf. ver. 11.

9. יֵהֵן § 244 e impf. in jussive sense. מִצָּאֹן, imperat., defectively written for מִצָּאנָה § 252 b. Jehovah give to you that ye may find, for imperat. see § 228, Obs. 1 and § 283. בֵּית accus. of place, § 291 b, at the house of. וַתִּשָּׁק 3 s. f. impf. qal נָשַׁק with לָ to kiss. וַתִּשְׁאָנָה impf. qal נָשָׂא 3 pl. f. impf. qal נָשָׂא.



וּתְבַכֶּינָהּ: 10. וּתֹאמְרָנָה לָהּ כִּי-אֶתְּךָ נָשׁוּב לְעַמֶּךָ:  
 11. וּתֹאמֶר נַעֲמִי שְׁבִינָה בְּנֹתַי לִמָּה תִלְכְּנָה עִמִּי הָעוֹד-  
 לִי בָנִים בְּמַעֲלִי וְהָיוּ לָכֶם לְאִנְשִׁים: 12. שְׁבִינָה בְּנֹתַי  
 לָכֵן כִּי זָקַנְתִּי מִהָיֹת לְאִישׁ כִּי אָמַרְתִּי יֵשׁ-לִי תְקוּהָ גַם  
 הָיִיתִי הַלֵּילָה לְאִישׁ וְגַם יִלְדֵתִי בָנִים: 13. הֲלֹהֵנִי  
 תִּשְׁבְּרֶנָּה עַד אֲשֶׁר יִגְדְּלוּ הֲלֹהֵן תִּעְגְּנָה לְבִלְתִּי הָיֹת  
 לְאִישׁ אֶל בְּנֹתַי כִּי-מֵר-לִי מֵאֵל מִכֶּם כִּי-יֵצֵאָה כִּי יֵר-  
 יִהְיֶה: 14. וּתִשָּׁנָה קוֹלָן וּתְבַכֶּינָה עוֹד וּתִשָּׁק עֲרֻפָּהּ  
 לַחֲמוּתָהּ וְרוֹת דָּבָקָה-בָּהּ: 15. וּתֹאמֶר הִנֵּה שְׁבָה

'אָסֵר, ver. 14.

10. לָהּ § 176. כִּי *may but* (RV.), or perhaps = Gk. ὅτι in quoted speech, and not to be translated. אֶתְּךָ § 182. נָשׁוּב § 249 c. עִמִּי from עם.

11. בְּנֹתַי § 162 *my daughters*. לִמָּה p. 142. נַעֲמִי cf. ver. 8. 'הֵ עֵ *is it yet to me sons?* for הָ see pp. 142, 143. בְּמַעֲלִי (strengthening methegh with sheva) from מַעֲלִים pl. of מַעַל (not used). וְהָיוּ § 254 *that they may be*, see § 298. 'לֹא § 162 *for husbands*.

12. לָכֵן for full form see ver. 8. זָקַנְתִּי § 221 d. ii. מִהָיֹת § 254; for comparative מִ see § 173; for implicit daghesh in הָ see § 38 b, cf. 241. 2 b; lit. *I am old from being*, i. e. *too old to be*. 'אָ for *I said*, a vivid way of expressing *for if I should say*; so the following pfs. הָיִיתִי § 254.

13. הֲלֹהֵנִי *is it for this?* fem. suff. for neut., Lat. *haec*, Gk. *taûta*, cf. § 276 b. 'הָשׁ 2 pl. f. impf. piel. שְׁבַר until, p. 144. יִגְדְּלוּ pause form of יִגְדְּלוּ (impf. A). תִּעְגְּנָה (for תִּעְגְּנָה...) 2 pl. f. impf. niph. of עָנָן (only found here) *ye will shut yourselves up*. לְבִלְתִּי p. 142. 5. הָיֹת § 254. אֶל p. 141, with verb understood. מִכֶּם either מִ comparative, § 173, *it is far more bitter for me than for you* (RV. marg.), or *from you* = *because of you*, *it grieveth me much for your sakes* (A.V.)

14. וּתִשָּׁנָה = וּתִשָּׁאֲנָה § 252 c, 3 pl. f. impf. qal נָשָׂא (see note; 'אָסֵר *Aleph is wanting*). לַחֲמוּתָהּ from חֲמוּת (fem. of חָם *father in law*); for pointing of ל see § 65 c, for meaning ver. 9. דָּבָקָה-בָּהּ *cleaved unto her*, for daghesh see § 37 (3).

15. שְׁבָה from שׁוּב see § 249 e. יְבִמְתְּךָ *thy sister in law*, probably from

יִבְמַתְּךָ אֶל-עַמָּהּ וְאֶל-אֱלֹהֶיהָ שׁוּבִי אַחֲרַי יִבְמַתְּךָ:  
 16. וְתֹאמַר רוּת אֶל-תַּפְגְּעֵי-בִי לְעֹזְבְּךָ לְשׁוּב מֵאַחֲרֶיךָ  
 כִּי אֶל-אֲשֶׁר תִּלְכִּי אֵלַי וּבְאֲשֶׁר תִּלְוִנִי אֵלָיון עִמָּךְ עַמִּי  
 וְאֱלֹהֶיךָ אֱלֹהֵי: 17. בְּאֲשֶׁר תִּמְוֹתִי אֲמוֹת וְשֵׁם אֶקְבֵּר  
 כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יִסֶּף כִּי הַפְּוֹת יִפְרִיד בֵּינִי  
 וּבֵינֶךָ: 18. וְתִרְא כִּי-מִתְאַמֶּצֶת הִיא לִלְכֹּת אֵתָהּ  
 וְתִהְדֹּל לְדַבֵּר אֵלֶיהָ: 19. וְתִלְכְּנָה שְׁתֵּיהֶם עַד-בּוֹאָנָהּ  
 בֵּית לָחֶם וְיִהִי כְּבֹאָנָהּ בֵּית לָחֶם וְתִהְיֶה כָּל-הָעִיר  
 עֲלֵיהֶן וְתֹאמְרָנָה הִנֵּאת נַעֲמִי: 20. וְתֹאמַר אֵלֶיהֶן

יִבְמַת (segh.). here probably in pl. sense, *gods*. שׁוּבִי 2 s. f. imperat. qal שׁוּב אַחֲרַי p. 143.

16. אל with impf. p. 141. בִּי § 176. לְעֹזְבְּךָ to leave thee (fem.), § 233, note 4; לְ + עֹזֵב + יָ. מֵאַחֲרַי from after thee (fem.), § 182; for prefix, p. 51; for double metheg, §§ 67, 68. 2; for pause, § 88. אֶל-אֲשֶׁר whither. הָלַךְ 2 s. f. impf. qal הָלַךְ בָּאָהּ where. לֵוִין and cf. § 250. Note the terse, vivid, *thy people my people, and thy God my God*.

17. אֶקְבֵּר niph. קָבַר 3 s. m. impf. hiph. יִסֶּף add (with defective cholem), § 247. 1 a; lit. *Jehovah do so to me and so add* (sc. to do, לַעֲשׂוֹת), i. e. *and do more also*; note full form of impfs. in jussive sense (a frequent formula of oath). כִּי for. מִן § 153, note 2. בֵּין between, repeated, with suff.

18. וְתִרְא § 253 d. 3, and she saw that she was hardening herself to go with her. "מָה" hithp. fem. ptc. לָכָה inf. const. qal from הָלַךְ § 247. 1 b. 1; for prefix לְ see ver. 1. אֵתָהּ § 182. וְתִהְדֹּל 3 s. f. impf. qal § 240. 1 d. וְיִהִי inf. piel. אֵלֶיהָ § 182.

19. שְׁתֵּיהֶם they two, for masc. suff. see ver. 8. בּוֹאָנָה inf. const. qal בּוֹא with 3 pl. f. suff. (for more usual בָּ, until their coming, i. e. until they came; so כָּבָה when they came. הֵימָּה 3 s. f. impf. niph. § 240. 2, 249 b; for const. of וְ see ver. 1. כָּל see § 69, 48. 3. עֲלֵיהֶן § 182 about them (lit. upon, cf. Gk. ἐπὶ). וְתֹאמְרָנָה 3 pl. f. impf. qal and they (i. e. the women of the city) said. הָ interrog. p. 143; is this No'omi?

אֶל-תִּקְרָאנָה לִי נַעֲמִי קְרָאן לִי מֵרָא פִי-הַמֶּר שְׂדֵי לִי  
מָאֵד : 21. אֲנִי מִלֵּאָה הִלַּכְתִּי וְרִיקָם הֵשִׁיבֵנִי יְהוָה  
לִמָּה תִקְרָאנָה לִי נַעֲמִי וַיְהוֶה עֲנָה בִּי וְשְׂדֵי הָרֶע-לִי :  
22. וַתָּשֶׁב נַעֲמִי וְרוּת הַמּוֹאֲבִיָּה כִלְתָּהּ עִמָּה הַשְּׂבָה  
מִשְׂדֵּי מוֹאֵב וַהֲמָה בָּאוּ בֵּית לָחֶם בְּתַחֲלִית קֶצֶר שְׂעִירִים :

## CHAPTER II.

1. וַלְנַעֲמִי מִיָּדַע לְאִשָּׁה אִישׁ גִּבּוֹר חֵיל מִמִּשְׁפַּחַת  
אֱלִימֶלֶךְ וְשָׁמוֹ בָּעִז : 2. וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל-

מורע, ii. 1.

"א" במקום ה".

לי 2 pl. f. impf. qal. (with following dat. לי) call (with following dat. לי) p. 141. 20. daghesh § 37. 3. נַעֲמִי i. e. my delight. קְרָאנָה 2 pl. f. imperat. qal, cf. ver. 9. מָרָא fem. of מָר bitter, an unusual and apparently late form for מָרָה, which the *q<sup>ri</sup>* prefers; the foot-note is "א" במקום ה" *aleph* in place of *he*. הַמֶּר 3 s. pf. hiph. מָרַר §§ 245 b, 242, with dat. לי *hath* made it bitter for me. שְׂדֵי *Almighty*, a Divine name, almost peculiar to the Pentateuch and the Book of Job.

21. מִלֵּאָה fem. מִלָּא full (adjectives in emphatic positions before the verbs). הִשְׁבֵּנִי 3 s. pf. hiph. שָׁב with 1 pers. s. suff. §§ 249 c, 231, 233, *hath* brought me back. לִמָּה p. 142. וַיְהוֶה for וַיְהִי § 99, note 3. הָרֶע for רָעָה 3 s. pf. hiph. רָעַע, cf. הַמֶּר ver. 20.

22. וַתָּשֶׁב cf. וַתָּקֶם ver. 6. הִשְׁבָּה pf., see ver. 15; הִּ is here a rel. pron., *who* returned (more naturally expressed by הִשְׁבָּה ptc., p. 75, but the accent is against this). וַהֲמָה for fem. comp. ver. 8. תִּחְלָה *beginning*, root חָלַל—in the beginning of the harvest of barley.

## CHAPTER II.

1. מִיָּדַע see § 97; the *q<sup>ri</sup>* is מִיָּדַע const. of מִיָּדַע, the genitive relation being doubly expressed by the const. and the following לִי, cf. § 273; the *k<sup>thibh</sup>* is מִיָּדַע pual ptc. of יָדַע one known, an acquaintance, kinsman; And to No'omi (there was) a kinsman of her husband, a man mighty (in) wealth. וְשָׁמוֹ and his name, § 258. 2 b.



נַעֲמִי אֶלְכֶּה-נָּא הַשָּׂדֶה וְאֶלְקָטָה בַּשָּׂבִלִים אַחֲרֵי אִשָּׁר  
 אֲמַצְא־חֵן בְּעֵינָיו וְתֹאמַר לָהּ לִכִּי בְתִי : 3. וְתִלָּךְ  
 וְתָבוֹא וְתִלְקָט בַּשָּׂדֶה אַחֲרֵי הַקְּצָרִים וַיָּקֶר מִקְרָהּ חֶלֶקֶת  
 הַשָּׂדֶה לְבָעֹז אִשָּׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ : 4. וְהָיָה-בָּעֹז  
 בָּא מִבֵּית לֶחֶם וַיֹּאמֶר לְקוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ  
 לוֹ יְבָרְכֶךָ יְהוָה : 5. וַיֹּאמֶר בָּעֹז לְנַעֲרוֹ הַנָּצֵב עַל-  
 הַקְּצָרִים לְמִי הַנַּעֲרָה הַזֹּאת : 6. וַיַּעַן הַנַּעֲרָה הַנָּצֵב  
 עַל-הַקְּצָרִים וַיֹּאמֶר נַעֲרָה מוֹאֲבִיָּה הִיא הַשָּׂבָה עִם-  
 נַעֲמִי מִשְׁדֵּי מוֹאָב : 7. וְתֹאמַר אֶלְקָטָה-נָּא וְאֶסְפַּתִּי  
 בַּעֲמָרִים אַחֲרֵי הַקְּצָרִים וְתָבוֹא וְתַעֲמֹד מֵאֲזֵי הַבֶּקֶר

2. אֶלְכֶּה-נָּא 1 s. impf. qal הִלָּךְ viz. אֶלֶךְ with cohortative הֵאֱלֵךְ and strengthening נָּא, § 219 a; *let me, I pray thee, go*; for daghesh § 37. 3. "וְאֶלֶךְ" 1 s. impf. piel cohort. לָקַט with ו conjunctive; *and let me glean* § 122 pl. of שָׂבִילֹת (see Judges xii. 6) *among the ears of corn*. אַחֲרֵי for const. see § 187. 1 and § 297; *after him in whose eyes*. עֵינָיו dual of עֵין § 153, with 3 s. suff. לִכִּי 2 f. imperat. qal יִלָּךְ § 247. 1 b. 1. בְּתִי § 162.

3. קָצַר pl. ptc. qal קָצַר *the reapers*. 3 s. impf. apoc. qal קָרָה § 253 d. 2. מִקְרָהּ lot, with 3 s. f. suff. *and her lot chanced (to be in) the portion of the field (which belonged) to Boaz*.

4. יְבָרְכֶךָ § 176. לוֹ § 181. עִמָּכֶם § 181. בָּא ptc. qal בּוֹא § 275. הָיָה § 275. 3 s. impf. piel בָּרַךְ § 241. 2 a, with 2 s. suff., in jussive sense, *Jehovah bless thee*.

5. נַעֲרָה § 153. הַנָּצֵב ptc. niph. נָצַב §§ 244 a, 193, *who was set over the reapers*. לְמִי § 186.

6. עָנָה § 253 d. 3 s. impf. qal עָנָה pause form. "נָצָה" a Moabitish maiden *she (is)*. הַשָּׂבָה see i. 22.

7. אֶלְקָטָה-נָּא see ii. 2. וְאֶסְפַּתִּי 1 s. pf. qal אָסַף with ו consec. §§ 228, 298; *that I may gather*. "נָצָה" from נָצַח § 153, with בִּי and def. art. p. 51, note 3, *among the sheaves*, cf. ii. 2. וְתָבוֹא 3 s. f. impf. qal בּוֹא *and she came*. וְתַעֲמֹד 3 s. f. impf. qal עָמַד § 240. 1 b (with fully written *cholem*) *and has remained*. מֵאֲזֵי since (lit. *from מִן then*). עַר prep. p. 144.

וְעַד-עַתָּה זֶה שְׁבֹתָהּ הַבַּיִת כִּיעֵט : 8. וַיֹּאמֶר בָּעוֹ אֶל-  
 רוֹת הָלוֹא שָׁמַעַתְּ בְּתִי אֶל-תַּלְכִּי לִלְקֹט בְּשָׂדֶה אֲחֵר  
 וְגַם לֹא-תַעֲבֹרִי מִזֶּה וְכֵה תִדְבָּקִין עִם-נַעֲרָתִי : 9. עֵינֶיךָ  
 בְּשָׂדֶה אֲשֶׁר-יִקְצְרוּן וְהָלַכְתְּ אַחֲרֵיהֶן הָלוֹא צִוִּיתִי אֶת-  
 הַנְּעָרִים לְבִלְתִּי נִגְעָךָ וְעָמַתְּ וְהָלַכְתְּ אֶל-הַכֵּלִים וְשָׂתִית  
 מֵאֲשֶׁר יִשְׁאַבּוּן הַנְּעָרִים : 10. וְהָפַל עַל-פְּנֵיהָ וַתִּשְׁתַּחֲוֶה  
 אֶרְצָה וַתֹּאמֶר אֵלָיו מִדּוּעַ מֵצֵאתִי חֵן בְּעֵינֶיךָ לְהַבִּירָנִי

עַתָּה p. 140 *even until now*. שְׁבֹתָהּ i. e. שָׁבָה inf. const. qal יָשַׁב § 247. 1 with 3 s. f. suff. *her sitting*. הַבַּיִת accus. of place, *in the house* (i. e. the hut where the reapers rested). Boaz probably found her resting; lit. *this (וְהָ) her sitting in the house (is) a little*.

8. הָלוֹא p. 141. 2 s. f. pf. qal שָׁמַע § 242 c. בְּתִי § 162 *hearest thou not my daughter?* תַּלְכִּי 2 s. f. impf. qal יָלַךְ § 247. 1 ב. לִלְקֹט inf. const. qal with prefix לִ pp. 51, 143. אֲחֵר *another*. 2 s. f. impf. qal עָבַר (for תַּעֲבֹרִי § 240. 1 c; a few forms occur with the *cholem* of the impf. retained before וְ and י, and lightened into *shureq*; cf. Ex. xviii, 26 יִשְׁפֹּטוּ *they will judge*, for יִשְׁפָּטוּ). מִזֶּה *from here, hence*. כֵּה *here*, p. 139. 2 s. f. impf. qal דָּבַק impf. A; forms in וְ and ו sometimes append a ן (*nun paragoric*) without change of meaning, cf. ver. 9, iii. 4, 18; sometimes, as here, the preceding *sh'ra* reverts to the original vowel sound, which must of necessity be lengthened if short, § 48. 1. נַעֲרָה pl. נָעִי with 1 pl. suff.

9. עֵינֶיךָ dual עֵינִי § 153, note 2, with 2 s. f. (*let*) *thine eyes (be)*. יִקְצְרוּ (fem. suff.), for יִקְצְרוּ (masc.), cf. ver. 8. וְהָלַךְ 2 s. f. pf. qal and go, § 228, Obs. 1. אֲחֵר § 182. צִוִּיתִי 1 s. pf. piel צָוָה §§ 251, 253. p. 142. לְבִלְתִּי p. 142. נִגְעָךָ inf. const. qal נָגַע i. e. נָגַע with 2 s. f. suff. §§ 233, 242 a. עָמַתְּ 2 s. f. pf. qal as if from עָמָה § 252 c, and with imperfect *chireq*, and (*when*) *thou art thirsty*. וְהָ *then thou shalt go*. כֵּלִים pl. כֵּלִי segth. § 258. 1. שָׂתִית 2 s. f. pf. qal שָׁתָה 3 pl. impf. qal יִשְׁאַבּוּן cf. ver. 8; *and thou shalt drink of that which the young men draw*.

10. וְהָפַל 3 s. f. impf. qal נָפַל § 244 a. פְּנֵיהָ see פָּנִים. אֶרְצָה p. 126 note. אֶרְצָה *to the earth*, אֶרֶץ with ה local, see p. 79, note 6. מִדּוּעַ § 182. p. 142. הַבִּירָנִי inf. const. hiph. נָכַר with 1 s. suff. *to regard me*, i. e. *that thou regardedst me*. נִכְרִי fem. נִכְרָה (*nök*) *stranger*.

וְאֵנֹכִי נִכְרִיָּה : 11. וַיַּעַן בָּעֵז וַיֹּאמֶר לָהּ הִגֵּד הַגֵּד לִי  
 כָּל אֲשֶׁר-עָשִׂית אֶת-חַמּוֹתַי אַחֲרֵי מוֹת אִישׁוֹ וְהַעֲזוּבֵי  
 אֲבִיךָ וְאִמֶּךָ וְאֶרְצִי מוֹלַדְתְּךָ וְתִלְכִי אֶל-עַם אֲשֶׁר לֹא-  
 יָדַעְתָּ תְּמוּל שְׁלֹשָׁם : 12. יִשְׁלַם יְהוָה פַּעֲלֶךָ וְתִהְיֶה  
 מִשְׁפָּרְתְּךָ שְׁלָמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת  
 לַחֲסוֹת תַּחַת-כְּנָפָיו : 13. וְהֹאמֶר אֲמַצְאֲחֵן בְּעֵינֶיךָ  
 אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל-לֵב שְׁפַחְתָּךְ וְאֵנֹכִי לֹא  
 אֶהְיֶה בְּאַחַת שְׁפַחְתְּךָ : 14. וַיֹּאמֶר לָהּ בָּעֵז לֵעַת  
 הָאֵכָל גָּשִׁי הָלֵם וְאֶכְלָת מִן-הַלֶּחֶם וְשִׁבַּלְתָּ פִתָּךְ בַּחֲמִץ

כ"א לה, ver. 14.

11. וַיַּעַן ver. 6. הִגֵּד inf. abs. hoph. § 210, 244. 3 s. pf. hoph. of the same: for construction, see § 284 a; *it has been fully told*. עָשִׂית 2 s. f. pf. qal עָשָׂה, with עַם (i. 8, ii. 19) or אֶת (*with*) to do unto. מוֹת const. מוֹת. " 2 s. f. impf. qal עוֹב § 240. I c. אֲבִיךָ § 162. אִמֶּךָ § 155. מוֹלַדְתְּךָ birth (יֵלֶד). יְרַעַת § 242 c. "ת" the day before yesterday, i. e. before.

12. יִשְׁלַם piel שָׁלַם may (Jehovah) requite. פַּעֲל work § 153. וְתִהְיֶה 3 s. f. jussive impf. הִיָּה § 254. מִשְׁפָּרְתְּ (f.) reward. שְׁלָמָה complete, full. מֵעַם from (lit. pf. from with). בָּאת 2 s. f. pf. qal בָּאתָ. " לַח inf. const. qal הָסָה §§ 253 a, 65 c. כְּנָף dual with 3 pl. suff. כָּנְף; for const., see § 187. I, and cf. i. 7; *which thou camest to take refuge under His wings*, i. e. under whose wings, etc., § 297 a.

13. אֲמַצְא § 252 a, impf. in cohortative sense, *let me find*. אֲדֹנָי lord. נִחַמְתָּ 2 s. m. pf. piel נָחַם § 241. 2, 3, with I s. suff. § 231 *thou hast comforted me*. עַל-לֵב to the heart of, cf. Is. xl. 2. שְׁפַחְתָּךְ seghol for *sh'va* in pause, § 88. וְאֵנֹכִי though I, § 298. אֶהְיֶה § 254. כֵּא § 266 (*even*) as one of thy handmaidens.

14. לָהּ to her, the ordinary form § 176; the margin here and in Num. xxxii. 42, Zech. v. 11 notes, 'another copy לָהּ' i. e. with *raphē*, §§ 61, 96. 2. נָשִׂי for ordinary נָשִׂי 2 s. f. imperat. qal נָשָׂה § 244 b. וְאֶכְלָת for const. see §§ 228, Obs. I, 283. פִּתָּךְ i. e. morsel, § 258. 2 with 2 s. f. suff. וְשִׁבַּת 3 s. f. impf. apoc. יָשָׁב § 247. I b (I) and she sat. מִצֵּד at the side



וַתֵּשֶׁב מִצַּד הַקְּצָרִים וַיַּצְבֹּט לָהּ קָלִי וַתֹּאכַל וַתִּשְׁבַּע  
וַתֵּתֶר : 15. וַתָּקֶם לְלָקֵט וַיֵּצֵא בָּעֵז אֶת־נַעֲרָיו לֵאמֹר גַּם בֵּין  
הָעֹמְרִים תִּלְקֹט וְלֹא תְכַלִּימִיָּה : 16. וְגַם שָׁל־תִּשְׁלֹו לָהּ  
מִן־הַצִּבְתִּים וְעֹבֹתָם וְלָקֹטָהּ וְלֹא תִגְעְרֵי־בָּהּ : 17. וַתִּלְקֹט  
בַּשָּׂדֶה עַד־הָעֶרֶב וַתַּחבֹּט אֶת אֲשֶׁר־לָקֹטָהּ וַיְהִי כִּאיֶפֶה  
שְׁעָרִים : 18. וַתֵּשֶׂא וַתָּבוֹא הָעִיר וַתֵּרָא חֲמוּתָהּ אֶת  
אֲשֶׁר־לָקֹטָהּ וַתּוֹצֵא וַתֵּתֶן־לָהּ אֶת אֲשֶׁר־הוֹתֵרָה מִשְׁבַּעָה :  
19. וַתֹּאמֶר לָהּ חֲמוּתָהּ אֵיפֹה לָקֹטָה הַיּוֹם וְאַנְהָ עֲשִׂית

ע"ה, ver. 14.

of, for מן cf. p. 140, note 4. וַיַּצְבֹּט i. e. וַיַּצְבֹּט with *ō* shortened to *ū* before *maqquph*, §§ 69, 48. 3 and he reached. "וַתֵּתֶר § 246 a. 3 s. f. impf. apoc. hiph. וַתֵּתֶר § 247. 1 a, and she left (thereof); full form וַתֵּתֶר, apoc. וַתֵּתֶר, but the guttural changes *tsere* to *pathach*, and the margin calls attention to this short vowel with the pause accent, cf. §§ 82, 88.

15. וַתָּקֶם § 249 g. לָקֵט inf. const. piel לָקֵט cf. ii. 8. 3 s. m. impf. piel צָוָה §§ 251, 253 d. 4. לֵאמֹר § 246 c. "וַתֵּתֶר ver. 7. 3 s. f. impf. piel לָקֵט in a jussive sense which the following verbs maintain, let her glean. "תְּכַלִּימִיָּה 2 pl. m. impf. hiph. כָּלַם with 3 s. f. suff. reproach her not.

16. וְגַם שָׁל־תִּשְׁלֹו inf. abs. (as the construction requires; this form is usually inf. const.) and 2 pl. m. impf. qal שָׁלַל § 245; for const. see ver. 11. צָבֹת segol. bundle. "וַיֵּצֵא pf. qal with ו consec. § 228, Obs. I (hereafter a virtual imperat., see ver. 15). "וְלָקֹט pf. piel with ו consec. that she may glean, §§ 280, 298. "וַתִּגְעְרֵי impf. qal גָּעַר rebuke, followed by ב of person.

17. עַד־הָעֶרֶב evening in pause עָרַב § 88. "וַתַּחבֹּט impf. qal חָבַט § 240. 1 d. אֶת § 126. לָקֵט 3 s. pf. piel, note retained *tsere* with *zaqeph-qaton*, §§ 85, 88, 205. וַיֵּצֵא § 254. כָּ about; note apposition § 286; an ephah, barley.

18. וַתֵּשֶׂא 3 s. f. impf. נָשָׂא §§ 244, 252, and she took (it) up. הָעִיר accus. of place, to the city, cf. i. 2. וַתֵּרָא i. 18. וַתּוֹצֵא 3 s. f. impf. apoc. hiph. וַתּוֹצֵא; full form וַתּוֹצִיא §§ 247. 1 a, 227, and she brought out. וַתֵּתֶן § 244 e; *tsere* shortened to *seghol* before *maqquph*, cf. ver. 14. הוֹתֵרָה (defective *chireq*) perf. hiph., cf. ver. 14. מִשְׁבַּעָה i. e. מִן after, שָׂבַע inf. const. qal שָׂבַע with 3 s. f. suff. § 233, lit. after her being satisfied, cf. ver. 14.

19. הַיּוֹם p. 140. עֲשִׂית prob. hast thou worked, cf. ver. 11. וְיָהּ § 254.

יְהִי מִכִּירְךָ בְּרוּךְ וַתִּגַּד לַחֲמוּתָהּ אֶת אֲשֶׁר-עָשְׂתָה עִמּוֹ  
וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בָּעֵז;  
20. וַתֹּאמֶר נַעֲמִי לְכַלְתָּה בְּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא-  
עָזַב חֲסִדוֹ אֶת-הַחַיִּים וְאֶת-הַפִּתִּיּוֹם וַתֹּאמֶר לָהּ נַעֲמִי  
קָרוֹב לָנוּ הָאִישׁ מִגְּאֻלָּנוּ הוּא : 21.\* וַתֹּאמֶר רֹות  
הַמִּוֹאֲבִיָּה גַם אֶפְי-אֶמֶר אֵלַי עַם-הַנְּעָרִים אֲשֶׁר-לִי  
תִּרְבִּקוֹן עַד אֲסִפְלוּ אֶת כָּל-הַקְּצִיר אֲשֶׁר-לִי : 22. וַתֹּאמֶר  
נַעֲמִי אֶל-רֹות כָּלְתָה טוֹב בְּתִי כִי תַעֲשֵׂי עִם-נַעֲרוֹתָיו  
וְלֹא יִשְׁגְּעוּ-בְךָ בְּשָׂרָה אַחֵר : 23. וַתִּדְּבַק בַּנְּעָרוֹת בָּעֵז  
לְלֶקֶט עֵר-כָּלוֹת קְצִיר-הַשְּׂעִרִים וּקְצִיר הַחֲטָיִים וַתֵּשֶׁב  
אֶת-חֲמוּתָהּ :

חצי הספר בסוקים, ver. 21.

בְּרוּךְ ptc. liph. בְּכָר cf. ver. 10, with 2 s. f. suff. blessed be he-who-regarded-thee. נִגַּד 3 s. f. impf. apoc. hip. אֶת § 126, with whom she (had) worked, for const. see §§ 187. 1, 297 a.

20. לַיהוָה of Jchovah, §§ 273. 2. הָסֵד segh. § 153. אֶת with חי living. כִּיה ptc. gal מִיה 289 c; who hath not left off his kindness with the living and with the dead. קָרוֹב near, related to. לָנוּ § 176. מִי i.e. (מִגְּאֻלָּנוּ) of our near-kinsmen (lit. redeemers) he (is). גָּאֵל ptc. gal גָּאֵל cf. Lev. xxv. 25, Deut. xxv. 5-10.

21. אֵלַי even so, for. § 182. נְעָרִים pl. נַעֲרָ com. gend. young man or maiden, here prob. fem. = נַעֲרוֹת vv. 8, 22. אֲשֶׁר-לִי which (are) to me, which I have, my. תָּךְ ver. 8. עַד אֲסִי until. כָּלוּ 3 pl. pf. piel כָּלוּ they have ended. The marginal note fixes this verse as 'the middle of the book in verses'; see note at end.

22. בְּתִי ver. 2. תִּפְּצֵי 2 s. f. impf. gal יִפְּצֵי § 247. 1 b (1). יִפְּצֵי 3 pl. impf. gal יִפְּצֵי cf. i. 16; and that they fall not upon thee in another field.

23. בֵּין among the maidens of. כָּלוּ inf. const. gal כָּלוּ § 253 a. חֲטָיִים pl. חֲטָיִים § 247, and she dwelt.

## CHAPTER III.

וַתֹּאמֶר לָהּ נַעֲמִי חַמּוּתָהּ בְּתִי הֲלֹא אֶבְקֶשׁ-לָךְ.  
 מְנוּחַ אֲשֶׁר יֵשֵׁב-לָךְ: 2. וְעַתָּה הֲלֹא בָעֵז מְדַעַתְנוּ  
 אֲשֶׁר הָיִית אֶת-נַעֲרוֹתַי הַנֶּה-הוּא זָרָה אֶת-גֶּרְן  
 הַשְּׁעָרִים הַלַּיְלָה: 3. וּרְחַצְתִּי וְסָכַתִּי וְשָׁמַתִּי שְׂמִלְתִּיךָ  
 עָלַיךָ וַיְרִדְתִּי הַגֶּרְן אֶל-תּוֹדֵעִי לְאִישׁ עַד פְּלֹתוֹ לֹאֲכַל  
 וּלְשֹׁתוֹ: 4. וַיְהִי בַשָּׁכְנוֹ וַיִּדְעַת אֶת-הַמָּקוֹם אֲשֶׁר  
 יִשְׁכַּב-שָׁם וּבָאת וְגִלִית מִרגְלֹתַי וְשָׁכַבְתִּי וְהוּא יֹגִיד

וּשְׁכַבְתִּי, ver. 4.

וַיְרִידָהּ, ver. 3.

## CHAPTER III.

1. הֲלֹא p. 142. אֶבְקֶשׁ- s. impf. piel בְּקֶשׁ with *seghol* before *maqquph*, cf. ii. 18; *shall I not seek*. מְנוּחַ *rest* or a *resting-place*, cf. i. 9. אֲשֶׁר probably in order that (*it may be well for thee*), p. 144, § 297 *b*, or *which shall be well for thee*. § 247. 2. לָךְ § 176.

2. " מִרְ" *our kinsman*, cf. ii. 1. הָיִית § 254, for const. cf. ii. 2 *with whose maidens thou wast*. זָרָה ptc. qal וְזָרָה *winnow*; for const. § 275. 2. אֶת-גֶּרְן accus. of place, *at the threshing floor*, cf. ii. 18. " הַלַּיְלָה *to-night*, cf. הַיּוֹם p. 140.

3. וּרְחַצְתִּי 2 s. f. pf. qal רָחַץ with ו consec. § 228 *therefore wash thyself*. וְסָכַתִּי 2 s. f. pf. qal סָכַח with ו consec. (*qamets* before tone-syllable, p. 46 note). וְשָׁמַתִּי same from שָׁמַח *put on*. " שְׂמִלְתִּי pl. שְׂמִי with 2 s. fem. suff. *thy raiment*. § 182. עָלַיךָ § 182. וַיְרִדְתִּי *q<sup>r</sup>i* וַיְרִידָהּ same form as foregoing, from יָרַד. The *kethibh* וַיְרִידְתִּי is the original form; cf. § 232 *c*. There is no need for the Massoretic correction. תּוֹדֵעִי 2 s. f. impf. niph. § 247. 1 *a*; for const. cf. p. 141, note 2, *do not make thyself known*. פְּלֹתוֹ inf. const. piel פָּלָה with 3 s. suff. lit. *until his finishing*. לֹאֲכַל inf. const. אָכַל cf. p. 51, note 1 *b*. " שָׁכַבְתִּי same from שָׁכַח.

4. וַיְהִי § 254 *and it shall be*. " שָׁכַב inf. const. שָׁכַב for ב see p. 143, note 2. " וְ" *that thou shalt know*, § 294. בָּאת 2 s. f. pf. qal בָּאָה 2 s. f. pf. piel נָלָה *uncover*. " מִרְ" a pl. denominative noun from רָגַל *foot*, with 3 s. suff. *his foot-place*, i. e. *what is at his feet*. שְׁכַבְתִּי *q<sup>r</sup>i* (qamets for *pathach* in pause), שְׁכַבְתִּי *kethibh*, cf. ver. 3. יֹגִיד 3 s. m. impf. hiph. יֹגִיד *he will tell*. אֶת אֲשֶׁר *that which*. " חָצַי cf. ii. 8.



לֵךְ אֶת אֲשֶׁר תַּעֲשֶׂינָּה: 5. וְתֹאמַר אֵלֶיהָ כָּל אֲשֶׁר-  
 תֹּאמְרִי אֶעֱשֶׂה: 6. וְהָרַד הַגֶּרֶן וְתַעַשׂ כָּל אֲשֶׁר-צִוְתָהּ  
 חֲמוּתָהּ: 7. וַיֹּאכַל בָּצֵז וַיֵּשֶׁת וַיֵּיטֵב לָבֹו וַיָּבֹא לִשְׁכֵב  
 בַּקֶּצֶה הָעֶרְמָה וַתָּבֹא בַלֵּט וְהַגֵּל מִרְגְּלָתִיו וַתִּשְׁכֵּב:  
 8. וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּחַרְד הָאִישׁ וַיִּלָּפֶת וַהֲנֶה אִשָּׁה  
 שֹׁכֶבֶת מִרְגְּלָתִיו: 9. וַיֹּאמֶר מִי-אַתָּה וַתֹּאמֶר אֲנֹכִי רוֹת  
 אֲמַתְּךָ וּפְרִשְׁתָּ כְנָפֶךָ עַל-אֲמַתְּךָ כִּי גֹאֵל אַתָּה:  
 10. וַיֹּאמֶר בְּרוּכָה אַתָּה לַיהוָה בְּתִי הֵיטֵבְתָּ חֲסִדְךָ  
 הָאֲחֵרוֹן מִן-הָרִאשׁוֹן לְבִלְתִּי-לָכֶת אַחֲרֵי הַבְּחוּרִים אִם-

אלי קרי ולא כתיב ver. 5.

5. אֵלֶיהָ § 182. For — — see § 98. "אֶעֱשֶׂה I s. impf. qal §§ 240, 253.

6. וְהָרַד 3 s. f. impf. qal § 247. ו (1). וְתַעַשׂ 3 s. f. impf. qal § 247. ו consec., cf. § 253 d. and she did. כָּל according to all. וַיֵּשֶׁת 3 s. f. pf. piel שָׁנָה with 3 s. f. suff. bade her.

7. וַיֹּאכַל § 246. וַיֵּשֶׁת p. 126, Ex. 1. וַיֵּיטֵב § 247. 2. לָבֹו i. e. heart, with suff. and his heart was merry. שֹׁכֶבֶת inf. const. qal שָׁכַב, note impf. A. end, § 157. 1. בַּלֵּט lit. in the secrecy; quietly. וְהַגֵּל p. 126, Ex. 4, cf. ver. 4.

8. half, middle (see marg. note, ii. 21). וַיִּחַרְד 3 s. m. impf. qal § 247. חֲצֵי half, middle (see marg. note, ii. 21). וַיִּלָּפֶת for const. cf. i. 1; and it came to pass that the man was startled. וַהֲנֶה 3 s. m. impf. niph. לָפַת and he turned himself. שֹׁכֶבֶת fem. ptc. qal § 247. שֹׁכֶבֶת for const. p. 145, note 2.

9. מִי-אַתָּה §§ 186, 176, 88. אֲמַתְּךָ i. e. אָמָה handmaid, with 2 s. m. suff. (seghol for sh<sup>e</sup>va with accent § 88). "וּפְרִשְׁתָּ spread therefore, cf. ver. 3. כְּנָפֶךָ probably defectively written for כְּנָפֶיךָ dual of כָּנָף with suff. thy wings, i. e. thy protection (not the sing. for כְּנָפֶךָ thy skirt, the sh<sup>e</sup>va changing to seghol only in pause).

10. בְּרוּכָה fem. ptc. pass. qal בָּרַךְ cf. ii. 20. הֵיטֵבְתָּ 2 s. f. pf. hiph. § 247. 2 thou hast made good; followed by מִן comparative, §§ 173, 294 d; thou hast made thy latter kindness better than thy former. לְבִלְתִּי p. 142, note 5. לָכֶה § 247. ו (1). וְאִם... וְאִם whether... or.

הָלַל וְאִם-עֲשִׂיר: 11. וְעַתָּה בְּתִי אֶל-תִּירָאִי כָּל אֲשֶׁר-  
 תֹּאמְרִי אֵינִשְׁה־לָּךְ כִּי יוֹדַע כָּל-שַׁעַר עִמִּי כִּי אִשָּׁת חַיִּל  
 אַתָּה: 12. וְעַתָּה כִּי אֲמַנָּם כִּי אִם גֵּאֵל אֲנֹכִי וְגַם  
 יֵשׁ גֵּאֵל קָרֹב מִמֶּנִּי: 13. לִינִי הַלֵּילָהּ וְהִיא בִּפְקֹר  
 אִם-יִגְאָלָךְ טוֹב יִגְאָל וְאִם-לֹא יִחַפֵּץ לִגְאָלָךְ וְגִאֲלָתִיךְ  
 אֲנֹכִי חַי־יְהוָה שְׂכָבִי עַד-הַבֹּקֶר: 14. וְתִשָּׁכַב מִרְגְּלוֹתַי  
 עַד-הַבֹּקֶר וְתִקַּם בְּמַטְרֹם יִפֹּר אִישׁ אֶת-רַעְיוֹנוֹ וַיֹּאמֶר  
 אֶל-יֹודַע כִּי-בָאָה הָאִשָּׁה הַגֵּרָן: 15. וַיֹּאמֶר הִבִּי  
 הַמַּטְפַּחַת אֲשֶׁר-עָלֶיךָ וְאַחֲזִי-בָהּ וְתֹאחֲזוּ בָּהּ וַיִּמַּד שֵׁשׁ-

ver. 12. כתיב ולא קרי  
 ver. 13. כ' רבתי בנ"א ל' רבתי  
 ver. 14. מרגלותיו קרי  
 ver. 15. קמץ בו"ק  
 ver. 15. קמץ בו"ק

11. *לִל* s. f. impf. qal § 247. *י* *b* (2) *fear not*. *יֹודַע* ptc. qal  
 § 155. *אִשָּׁת* § 162. *חַיִּל* here *virtue: for*  
*all the gate (i.e. city) of my people knows that thou art a virtuous*  
*woman*.

12. *אֲמַנָּם* p. 141, strengthened by *כִּי*. The following *כִּי* (*q<sup>e</sup>ri*) or *אִם*  
 (*k<sup>e</sup>thibh*) means *truly*; it need not be translated; for the marg. note see  
 § 98. *וְגַם* but also, nevertheless. *יֵשׁ* p. 142, note 3, and § 276 d. *כִּי*  
 for const. see § 173, for *מִמֶּנִּי* § 176.

13. *לִינִי* 2 s. f. imperat. § 250 (*b*) and *Obs.*; for some unknown  
 reason, as the margin notes, the *נ* (in other copies the *ל*) is a large letter,  
 cf. § 100. *וְהִיא* § 228. *יִגְאָלָךְ* 3 s. m. impf. qal with 2 s. f. suff.  
*יִגְאָל* if he-will-act-the-kinsman's-part-to-thee, well; let him, etc. *יִחַפֵּץ*  
*to be disposed*. *לִינִי* inf. const. qal with 2 s. f. suff. *וְגַם* then I will  
 act the kinsman's part. *אֲנֹכִי* emphatic, § 276 c. *יְהוָה* lit. *Jehovah, a*  
*living one, i.e. as the Lord liveth*. *שְׂכָבִי* 2 s. f. imperat. qal.

14. *וְתִקַּם* see i. 6. *בְּמַטְרֹם* (*q<sup>e</sup>ri*, note 'vav redundant') before, § 274;  
 the *k<sup>e</sup>thibh* is the unusual form *בְּמַטְרֹם*. *יִפֹּר* 3 s. m. impf. hiph. *בְּפִי*  
*fellow, with full form of 3 s. suff. before one could recognise another*.  
*יֹודַע* cf. ver. 3. *בָּאָה* from *בוא* see § 249 e.

15. *הִבִּי* 2 s. f. imperat. qal § 247. *י* *b* (1). *הַמָּנִי* R. V. *mantle*.  
 § 182. *אֲחֲזִי* 2 s. f. imperat. qal with following *בָּ* to hold (for

שְׁעָרִים וַיֵּשֶׁת עָלֶיהָ וַיָּבֹא הָעִיר: 16. וַתְּבוֹא אֶל-חֲמוּתָהּ וַתֹּאמֶר מִי-אַתָּה בְּתִי וַתַּגֵּד-לָהּ אֵת כָּל-אֲשֶׁר עָשָׂה-לָּהּ הָאִישׁ: 17. וַתֹּאמֶר שֵׁשׁ-הַשְּׁעָרִים הָאֵלֶּה נָתַן לִי בִי אָמַר... אֶל-תְּבוֹאֵי רִיקָם אֶל-חֲמוּתָךְ: 18. וַתֹּאמֶר שְׁבִי בְּתִי עַד אֲשֶׁר תִּדְעִין אֵיךְ יִפְּל דָּבָר כִּי לֹא יִשְׁקֹט הָאִישׁ כִּי אִם-כָּלָה הַדָּבָר הַיּוֹם:

## CHAPTER IV.

1. וַיָּבֹעֻז עָלֶיהָ הַשַּׁעַר וַיֵּשֶׁב יָשָׁם וַהֲלָה הַגּוֹאֵל עִבֵּר אֲשֶׁר דִּבֶּר-בָּעֻז וַיֹּאמֶר סוּרָה שְׂבֵה-פָּה פִלְנִי אֶלְמָנִי

ver. 17. אלי קרי ולא כתיב

אֶחָד the regular form, see § 240. 1 b, Obs.). § 176, upon it ב after וַיָּשֶׁת § 270 b. שֵׁשׁ-שֵׁשׁ. § 245 b, 227. 3 s. m. impf. qal כָּרַד וַיָּמַר. אָהוּ §§ 249 g, 250 b, Obs. § 182. עָלֶיהָ a reading of some MSS. is וַתָּבֹא and she went (to the city).

16. וַתְּבוֹא מִי-אַתָּה who art thou? and how hast thou fared? 3 s. m. impf. hiph. נָבַד cf. § 227, Obs., and cf. iii. 4.

17. הָאֵלֶּה for const. see § 184 these six. For — — cf. iii. 5. The *q'ri* (dropped word for to me) indicated in the text only by the points. תְּבוֹאֵי 2 s. f. impf. qal בּוֹא.

18. שְׁבִי 2 s. f. imperat. qal יָשֵׁב § 247. 1 b (1) sit still. 2 s. f. impf. qal יָרַע cf. ii. 8. אֵיךְ p. 140. 3 s. m. impf. qal יִפְּל § 244. דָּבָר here (the) matter. כִּי אִם unless i. e. until. 3 s. m. pf. piel פָּלָה.

## CHAPTER IV.

1. הַשַּׁעַר accus. of place; to the gate. וַיָּשֶׁב §§ 247, 227. ptc. qal, p. 145, note 2. אֲשֶׁר accus., of whom Boaz spake. דִּבֶּר 3 s. f. piel דָּבַר seghol before magqeph. סוּרָה 2 s. m. imperat. qal סוּר, see § 219 a, Obs. שְׂבֵה same for יָשֵׁב § 247. 1 b (1). "פָּ" א" so and so, each word means a certain one (Gk. ὁ δέῖνα), and the phrase implies that the narrator did not know the kinsman's name. וַיָּכַר § 249 g, pathach for qamets chatuph is due to the semi-guttural ר. וַיֵּשֶׁב cf. וַיָּשֶׁב above; in pause the original vowel is retained; the margin notes the change of accent, § 77.



וַיֵּסֶר וַיֵּשֶׁב: 2. וַיֵּקַח עֲשָׂרָה אַנְשִׁים מִזְקְנֵי הָעִיר  
וַיֹּאמֶר שְׁבוּ-פֹה וַיֵּשְׁבוּ: 3. וַיֹּאמֶר לְגֵאֹל חֶלְקֹת הַשָּׂדֶה  
אֲשֶׁר לְאַחֵינוּ לְאֵלִימֶלֶךְ מַכְרָה נַעֲמִי הַשֹּׁבָה מִשָּׂדֶה  
מוֹאָב: 4. וְאֲנִי אֶמְרָתִי אֶגְלָה אֲזַנָּה לֵאמֹר קְנֵה נָגֶד  
הַיֹּשְׁבִּים וְנָגֶד זַקְנֵי עַמִּי אִם-הִגְאֹל גֵּאֹל וְאִם-לֹא יִגְאֹל  
הַגִּידָה לִּי וְאֲדַע כִּי אֵין זֹלַתְךָ לְגֵאֹל וְאֲנִי אֲחִירָה  
וַיֹּאמֶר אֲנִי אֶגְאֹל: 5. וַיֹּאמֶר בְּעֵז בְּיוֹם-קְנוֹתְךָ הַשָּׂדֶה  
מִיָּד נַעֲמִי וּמֵאֵת רוֹת הַמוֹאֲבִיָּה אִשֶּׁת-הַמֵּת קְנִיתִי  
לְהַקִּים שֵׁם-הַמֵּת עַל-נַחֲלָתוֹ: 6. וַיֹּאמֶר הַגֵּאֹל לֹא  
אוּכַל לְגֵאֹל-לִי כֵן-אִשְׁחִית אֶת-נַחֲלָתִי גֵאֹל-לָךְ אַתָּה

ibid., וארעה קרי

קמין בו"ק, ver. 4.

מלוע, ver. 1.

יחיר ו', ver. 6.

קנית קרי, ver. 5.

2. *an elder*. 2 m. pl. שְׁבוּ § 244 f. "א" § 265 (3), 162. וַיֵּקַח. imperat. qal יֵשֶׁב. " note influence of pause.

3. Cf. ii. 3. אָה brother, § 162. 3 s. f. pf. qal מָכַר sold (not selletth, as A.V. and R.V.). הַשֹּׁבָה see i. 22.

4. And I (emphatic) said (to myself) i. e. determined § 253, see R.V. marg. § 246 c. 2 קְנֵה 2 s. m. imperat. qal קְנֵה § 253 a. יֵשֶׁב ptc. qal יֵשֶׁב inhabitants, A.V., or them that sit (here), R.V. אִם-הָ cf. iii. 13. גֵּאֹל imperat. qal, gamets for pathach, § 100. יִגְאֹל on reading see R.V. marg. הַגִּידָה imperat. hiph. נָגֶד, cf. § 219 a, Obs. וְאֲדַע (*q<sup>e</sup>ri*) 1 s. impf. qal cohort. יָדַע §§ 247. 1 b (1), 219 a, that I may know; the strengthened form is usual but not invariable (hence *k<sup>e</sup>thibh* וְאֲדַע in a clause expressing purpose. אֵין p. 142, note 3, and § 276 d. "except thee." אָה § 182.

5. קְנֵה inf. const. qal קְנֵה with 2 s. suff. in the day of thy buying. יָד hand. מֵאֵת i. e. מִן and אֵת from with, from. אִשֶּׁת § 162. הַמֵּת see i. 8. קְנִיתִי (*q<sup>e</sup>ri*) 2 s. m. pf. qal קָנָה; the *k<sup>e</sup>thibh* קְנִיתִי 1 s. of same, gives no good sense; also of Ruth the Moabitess, the wife of the dead thou buyest (it). לְהַקִּים inf. const. hiph. קָם. נַחֲלָה inheritance.

6. אוּכַל 1 s. impf. hophal (used in qal sense) יָכַל be able, § 198 a.

אֶת-גְּאֻלָּתִי כִּי לֹא-אוֹכַל לְגָאוֹל : 7. וְזֹאת לְפָנִים  
 בְּיִשְׂרָאֵל עַל-הַגְּאֻלָּה וְעַל-הַתְּמוּרָה לְקָנִים כָּל-דָּבָר שְׁלֹף  
 אִישׁ נַעֲלוֹ וְנָתַן לְרַעְהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל : 8. וַיֹּאמֶר  
 הַגָּאֹל לְבָעֵז קְנֵה-לָךְ וַיִּשְׁלַף נַעֲלוֹ : 9. וַיֹּאמֶר בָּעֵז  
 לְזֻקְנִים וְכָל-הָעָם יַעֲדִים אַתֶּם הַיּוֹם כִּי קָנִיתִי אֶת-  
 כָּל-אִשֶּׁר לְאֵלֵימֶלֶךְ וְאַתָּה כָּל-אִשֶּׁר לְכַלְיוֹן וּמַחֲלוֹן מִן-  
 נַעֲמִי : 10. וְגַם אֶת-נְרִיֹת הַמַּאֲבִיחַ אִשֶּׁת מַחֲלוֹן קָנִיתִי  
 לִי לְאִשָּׁה לְהָקִים שֵׁם-הַמֵּת עַל-נַחֲלָתוֹ וְלֹא-יִפְרֹת שֵׁם-  
 הַמֵּת מֵעַם אֲחִיו וּמִשְׁעָר מִקוֹמֹי יַעֲדִים אַתֶּם הַיּוֹם :  
 11. וַיֹּאמְרוּ כָּל-הָעָם אֲשֶׁר-בִּשְׁעָר וְהַזִּקְנִים יַעֲדִים וַיִּתֵּן  
 יְהוָה אֶת-הָאִשָּׁה הַבָּאָה אֶל-בֵּיתָךְ כְּרַחֵל וְכִלְאָה אִשֶּׁר  
 בָּנוּ שְׁתֵּיהֶם אֶת-בֵּית יִשְׂרָאֵל וַעֲשֵׂה-חֵיל בְּאַפְרָתָה  
 וּקְרֹא-שֵׁם בְּבֵית לָחֶם : 12. וַיְהִי בֵיתָךְ כְּבֵית פָּרֶץ

לְגָאוֹל inf. const. qal, the long *ō* of the *kethibh* could not stand before maqqeph § 48. 3, hence the marg. note 'redundant ו.' *for* myself. שָׁחָה 1 s. impf. hiph. אִשֶּׁת.

7. לְפָנִים p. 140, and this was formerly (the custom) in Israel concerning (עַל) redemption and concerning exchange. לְקָנִים inf. const. piel § 249 f, to confirm. לְרַעְהוּ iii. 14. "הָעֵז the (manner of) attestation.

9. אַתֶּם § 176.

10. יַפְרֹת 3 s. m. impf. niph. *cut off*. מֵעַם cf. מֵאֵת ver. 5 from. אֶחָד § 162.

11. יַעֲדִים (we are) witnesses. § 244 c. Jussive sense, may Jehorah make. הַבָּאָה ptc. fem. qal בּוֹא, cf. i. 15, 22; iv. 3. § 162 seghol for *sh'va* with accent. "כְּרַחֵל like Rachel. בָּנוּ 3 pl. pf. qal בָּנָה § 266, note 2, both of them. עָשִׂהָ 2 s. m. imperat. qal עָשִׂה see R.V. marg. and do thou worthily in Ephrathah. קְרֹא imperat. qal call thou a name in Bethlehem, i. e. probably be famous.

12. וַיְהִי § 254 b. פָּרֶץ Perez. אִשֶּׁר accus. whom Tamar bare to Judah.

אֲשֶׁר־יָלְדָה תָּמָר לַיהוּדָה מִן־הַזֶּרַע אֲשֶׁר יָתַן יְהוָה לָהּ  
 מִן־הַנְּעֻרָה הַזֹּאת: 13. וַיִּקַּח בָּעֵז אֶת־רוּת וַתְּהִי־לָוִי  
 לְאִשָּׁה וַיָּבֵא אֵלֶיהָ וַיִּתֵּן יְהוָה לָהּ הַרְיוֹן וַתֵּלֶד בֶּן:  
 14. וַתֹּאמְרָנָה הַנָּשִׁים אֶל־נַעֲמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא  
 הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל: 15. וְהָיָה  
 לָךְ לְמַשִּׁיב נָפֶשׁ וּלְכֹלֶל אֶת־שִׁיבְתָךְ כִּי כָלַתְךָ אֲשֶׁר־  
 אֲהַבְתְּךָ יָלְדָתוֹ אֲשֶׁר־הָיָא טוֹבָה לָךְ מִשְׁבַּעַה בָּנִים:  
 16. וַתִּקַּח נַעֲמִי אֶת־הַיָּלֵד וַתִּשְׁתָּהּוּ בְּחִיקָהּ וַתְּהִי־לָוִי  
 לְאִמָּנָת: 17. וַתִּקְרָאנָהּ לוֹ הַשְׁכֵּנוֹת שֵׁם לְאִמֶּר וַלְדָּבָן  
 לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי־יֹשִׁי אֲבִי דָּוִד:  
 18. וְאֵלֶּה תּוֹלְדוֹת פָּרָץ פָּרָץ שָׂרָץ הוֹלִיד אֶת־חֲצֹרֹן:  
 19. וַחֲצֹרֹן הוֹלִיד אֶת־רֹם וְרֹם הוֹלִיד אֶת־עַמִּינָדָב:

קמץ בו"ק, ver. 18.

13. וַיִּקַּח ver. 2. § 254, with לִ she became. 3 s. m. impf. qal  
 בָּוֵא § 182. § אליה 262 conception. § ותלד 247. I b (1).

14. שָׁבַת הַשְׁבִּיתָה hiph. § 162. הַנָּשִׁים אָמַר 3 pl. f. impf. qal נָתַן.  
 with לָךְ caused to cease for thee, let thee want. וַיִּקְרָא niph. קָרָא cf.  
 ver. 11, probably in jussive sense, referring to the son, and let his name  
 be famous in Israel, R.V.

15. וְהָיָה pf. with ו consec. מַשִּׁיב ptc. hiph. שׁוּב a restorer.  
 inf. const. pilpel § 249 f. כִּלְיָה שִׁיבָה grey hair, old age. כָּלַתְךָ from כָּלָה.  
 " 3 s. f. pf. qal אָהַב with 2 s. f. suff. (this verb takes tsere with second  
 rad. in pause or before suff.). יָלְדָתוֹ 3 s. f. pf. qal with 3 s. m. suff.  
 אֲשֶׁר־הָיָא who, § 187. I. Subst. verb implied, emphatic, § 276 a.

16. וַתִּקַּח 3 s. f. impf. qal שִׁית with 3 s. suff. § 250 b.

17. קָרָא 3 pl. f. impf. qal. לוֹ for dagh. see § 37. 3. הַשְׁכֵּנוֹת pl.  
 fem. ptc. qal שָׁכַן lit. female inhabitants, the women her neighbours. יָלַד  
 3 s. m. pf. pual יָלַד. אֲבִי Ishai or Jesse. § 162.

18. הוֹלִיד 3 s. m. pf. hiph. יָלַד. Proper names to the end to be trans-  
 literated as in R.V.



20. וְעַמְיִנְדָב הוֹלִיד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת־שַׁלְמָה:

21. וְשַׁלְמוֹן הוֹלִיד אֶת־בָּעֶז וּבָעֶז הוֹלִיד אֶת־עוֹבֵד:

22. וְעוֹבֵד הוֹלִיד אֶת־יִשְׁי וְיִשְׁי הוֹלִיד אֶת־דָּוִד:

קמץ ב"ק, ver. 22.

סכום פסוקי דספר רות שמונים וחמשה. וסימנו סורה שבה כה פלני אלמני. וחציו ותאמר רות המואביה גם כי אמר אלי:

20. שַׁלְמָה *Salmah*, the same as שַׁלְמוֹן *Salmon*; cf. Matt. i. 4.

The Massoretic note reads thus: 'The number of verses in the book of Ruth (is) eighty and five; and its symbol (is) סה (in the verse) פִּלְנִי אֶלְמִנִי, i. e. iv. 1. (ס = 80, ה = 5); and its middle (is at the words) "וְהָאָמֶר ר" (ii. 21, see note).

## CHAPTER III.

### SELECT PSALMS, WITH BRIEF NOTES.

304. As a rule, every verse in the poetical books is divided into two clauses,—**parallel** to each other, mostly in one of the following ways:

*Continuance*: the second clause adding some particular to the first.

*Repetition*: the second varying or strengthening the meaning of the first.

*Contrast*: the second being the converse of the former.

*Reason*, or explanation.

The parallel clauses are separated by the accent *athnach*, marked in the English versions by a colon.

In the poetical books, Job, Proverbs and Psalms (אַמֶּת), from the initial letters of their Hebrew titles, (אִיּוֹב מִשְׁלֵי תהלים), the system of accents, both as marks of punctuation and as musical notes, is specially complicated and difficult; and it need not at this stage detain the learner. The only accents here given,

therefore, are *athnach* and *silluq*; to which, in the prophetic passages (accented in Hebrew as prose), the *zagephs* (commas) have been added.

*It is suggested that these Psalms should be committed to memory.*

305.



## PSALM I.

## THE BLESSEDNESS OF THE RIGHTEOUS.

1. אֲשֶׁר־יֵאֱמַר לֹא הָלַךְ בְּעֲצַת רָשָׁעִים וּבְדֶרֶךְ  
חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב לֵצִים לֹא יֵשֵׁב: 2. כִּי אִם־  
בְּתוֹרַת יְהוָה חִפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה:  
3. וְהָיָה כְּעֵץ שָׁתוּל עַל־פְּלִי מִים אֲשֶׁר פָּרִיו יִתֵּן בְּעֵתוֹ  
וְעֲלָהּ לֹא יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ: 4. לֹא כֵן  
הָרָשָׁעִים כִּי אִם־כַּמֶּץ אֲשֶׁר־תִּדְפְּנוּ רוּחַ: 5. עַל־כֵּן  
לֹא־יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צְדִיקִים:  
6. כִּי־יִוָּדַע יְהוָה דֶּרֶךְ צְדִיקִים וְדֶרֶךְ רָשָׁעִים תֵּאבֵד:

## PSALM I.

In this Psalm the *Raphē* is introduced, as in Dr. Ginsburg's edition of the Massora.

1. אֲשֶׁר *O the happiness(es) of!* See § 288 *b*. הָלַךְ for the tense in this and the following verbs see § 278 *b*. Note the double climax, verbs and nouns. רָשָׁעִים etc., observe the omission of the articles or the reverse with these words throughout the Psalm. 2. כִּי אִם (usual form of contrast after negative sentence) lit. *but if*, parenthetical; implying 'then happiness is his.' לְיָלָה accusative, adverbial. 3. עַל־פְּלִי מִים used of artificial watercourses. יִצְלִיחַ hiph. The best construction seems to be *whatsoever he doeth he shall cause to prosper*; or perhaps 'whatsoever,' etc. may be the subject. See R.V. marg. 4. אֲשֶׁר־יַעֲשֶׂה impf. qal 3 s. f. of עָשָׂה with 3 suff., § 235, p. 101. Rel. clause, see § 297 *a*, p. 161. 6. תֵּאבֵד the 'way' is lost, like the vanishing of a track in the wilderness.

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## PSALM XIX.

## THE TWOFOLD REVELATION OF GOD.

1. לְמִנְצַח מְזִמּוֹר לְדָוִד : 2. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-  
 אֱלֹהִים וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ : 3. יוֹם לְיוֹם וַיִּבֶּעַ אֱמֹר  
 וּלְיָלָה לְלֵילָה יַחְיֶה-דָּעַת : 4. אֵין אֱמֹר וְאֵין דְּבָרִים  
 בְּלִי נִשְׁמַע קוֹלָם : 5. בְּכָל-הָאָרֶץ יֵצֵא קוֹם וּבִקְצָה  
 תִּבֵּל מְלִיחָם לִשְׁמֵשׁ שֶׁם אֱהָל בָּהֶם : 6. וְהוּא כַחַתָּן  
 יֵצֵא מִחֻפְתּוֹ יֵשִׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶץ : 7. מְקַצֵּה הַשָּׁמַיִם  
 מוֹצֵאוֹ וּתְקוּפָתוֹ עַל-קְצוֹתָם וְאֵין נִסְתָּר מִחֻפְתּוֹ :

## PSALM XIX.

Observe that in this and many other Psalms the title counts as a separate verse. Hence a difference in verse-numbering between the Hebrew and English.

1. מְנַצֵּחַ, מְנַצֵּחַ *shine*, qal obs., hence piel *outshine*, ptc. *outshining*, presiding over, spec. of a choir: as subst. *precentor*. לְ prefix, (dedicated) to. See § 288 c. מְזִמּוֹר noun, from זָמַר to *vibrate*, as a musical string, ψάλλειν, hence *Psalms*. לְדָוִד (attributed) to David. 2. מְסַפְּרִים. The ptc. (piel), also מְגִיד (hiph. מְגַד), denotes what is continuous, § 278. See on ver. 4. אֱלֹהִים the *Mighty One*; appellation of the universal Deity, the Creator. In ver. 8 onwards, He is spoken of in His special relation to His people, JEHOVAH. 3. וַיִּבֶּעַ impf. hiph. of בָּעַע. יַחְיֶה fut. piel of חָיָה (qal obs. to *breathe*). 4. אֵין see § 276 d. בְּלִי p. 142, note 4, *without being-heard their voice*; i. e. either 'there is no speech . . . in which their voice is unheard,' as A. V.: or in apposition with the former clause, 'their voice cannot be heard,' as R. V. (so Addison's paraphrase). נִשְׁמַע perf. 'The participles (ver. 2) declare a continual announcement; the imperfects (ver. 3) a reiterated testimony, this perfect an established fact.'—Driver. 5. קוֹם *thin line, cord*, hence perhaps 'chord,' i. e. of music. LXX φθόγγος, so quoted in N. T. Rom. x. 18. But Delitzsch and others prefer *measuring-line*, betokening the compass of their influence. 7. מְקַצֵּה daghesh omitted in ק, as often before vocal *sheva*; see Gesenius, *Gram.* § 21, m. קְצוֹתָם *their extremities*, i. e. those of the



8. תֹּרֶת יְהוָה הַמִּימָה מְשִׁיבֶת נֶפֶשׁ עֲדוֹת יְהוָה נֹאמָנָה  
 מַחְכִּימַת פָּתִי : 9. פִּקּוּדֵי יְהוָה יִשְׂרָיִם מְשַׁמְחֵי-לֵב  
 מִצֹּת יְהוָה בָּרָה מְאִירַת עֵינַיִם : 10. יִרְאֵת יְהוָה  
 טְהוֹרָה עֹמֶדֶת לְעַד מְשַׁפְּטֵי-יְהוָה אֱמֶת צִדְקוֹ יַחְדּוֹ :  
 11. הַנְּחָמָדִים מִזֶּהָב וּמִפָּז רַב וּמִתּוֹקִים מִדְּבַשׁ וְנֶפֶת  
 צוּפִים : 12. גַּם-עַבְדְּךָ נֹהֵר בָּהֶם בְּשֹׁמֶרֶם עֵקֶב רַב :  
 13. שְׂגִיאוֹת מִי-יִבִּין מִנִּסְתָּרוֹת נַקְנִי : 14. גַּם מִזִּדִּים  
 חֲשׂךְ עַבְדְּךָ אֶל-יִמְשְׁלוּ-בִי אֲזִי אֵיתָם וְנִקִּיתִי מִפֶּשַׁע  
 רַב : 15. יְהִי לְרִצּוֹן אֲמַר־פִּי וְהִגִּיֹן לִבִּי לִפְנֵיךָ יְהוָה  
 צוּרִי וְגֹאֲלִי :

heavens. 8. יהוה. See on ver. 2. מְשִׁיבֶת ptc. hiph. of שׁוּב causing to turn, restoring, as R.V. עֲדוֹת testimony, in a special sense; used of the Ten Commandments, Ex. xxv. 21; so in the phrase, 'ark of the testimony,' ver. 22. 9. בָּרָה pure or bright, used Song vi. 10 of the sun. מְאִירַת ptc. hiph. אור. 10. טְהוֹרָה pure or free from blemish. אֱמֶת truth; the clause here terminating. צִדְקוֹ יַחְדּוֹ they are altogether right. 11. הַנְּחָמָדִים ptc. pl. niph., the article with demonstrative force. מִזֶּהָב, מִפָּז, the מִן of comparison. נֶפֶת distillatio. צוּפִים, derived from צוּף to overflow, that which overflows; hence honeycomb. 12. גַּם moreover: besides what they are in themselves, their effect is great. עַבְדְּךָ Thy servant, i. e. the Psalmist himself. The interpretation 'Thy servant Israel' (Cheyne) is unnecessary. בְּשֹׁמֶרֶם inf. with suff. עֵקֶב result, hence wages as the sequel of work. 13. שְׂגִיאוֹת only here; from שָׁגָה to wander; errors. מִנִּסְתָּרוֹת ptc. pl. f. niph. of סָתַר with prep. מִן, agreeing with שְׂגִיאוֹת understood from former clause: those (transgressions) which are hidden. נַקְנִי imper. piel from נָקָה with suff., cleanse me. 14. מִזִּדִּים (זר from זר to boil over, be arrogant) m. and therefore not directly referring to שְׂגִיאוֹת ('arrogant men,' 'the proud,' Cheyne). But most commentators understand sins (Delitzsch, Perowne). אֵיתָם i s. impf. (in pause for אֵיתָם) from הָיָה. I shall be upright. נִקִּיתִי i s. pf. niph. from נָקָה I shall be cleansed. רַב great (not the great, as A.V.). 15. לְרִצּוֹן for acceptance (so Isa. lx. 7, etc.); לִי = εἰς. גֹּאֲלִי qal part. m. with suff. נָאֵל to deliver, vindicate, redeem; 'Goel.'

307.

## PSALM XXIII.

## THE SHEPHERD PSALM.

1. מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסָר: 2. בְּנֵאוֹת  
 דָּשָׁא יִרְבִּיעֲנִי עַל-יְמֵי מִנְחֹת יִנְחֵלֵנִי: 3. נַפְשִׁי יִשׁוּבֵב  
 יִנְחֵנִי בְּמַעְגְלֵי-צֶדֶק לְמַעַן שְׁמוֹ: 4. גַּם כִּי-אֶלֶף בְּגִיא  
 עֲלֻמוֹת לֹא-אִירָא רַע כִּי-אַתָּה עֲמִידִי שְׁבֹטְךָ וּמִשְׁעֲנֶתְךָ  
 הֵמָּה יִנְחֵמֵנִי: 5. תַּעֲרֹךְ לִפְנֵי וְשִׁלְחַן נֶגְדַּי עֲרִירִי דִשְׁנָתְךָ  
 בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה: 6. אֵף טוֹב וְחֶסֶד יִרְפּוּנִי  
 כָּל-יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרְךָ יָמִים:

## PSALM XXIII.

1. רֹעִי. Properly ptc. of רָעָה with suff. 2. נֵאוֹת, pl. to give emphasis. רָבֵץ (in hiph.), נָהַל (in piel); technical terms for tending a flock. For 'pastures of greenness,' 'waters of rest,' see § 294 c. 3. יִשׁוּבֵב impf. poel (§ 249) of שׁוּב. *He restores or refreshes.* See on Ps. xix. 8. נַפְשִׁי *my life*; keeping up the pastoral imagery. יִנְחֵנִי impf. hiph. of נָחַה. צֶדֶק *rightness, the right paths, most suitable to the flock.* 4. עֲלֻמוֹת (strengthened form of עָלָם) *thick darkness* (properly pointed עֲלֻמוֹת). But some (LXX, al.) regard the word as compounded with מוֹת *death*. The literal reference is to some darkly-shadowed ravine, along which the flock is led. For conditional clause (two impfs.) see § 279. 5. לִפְנֵי pl. with prep. and suff., as prep., *before me*. נֶגְדַּי acc. as prep. *in the presence of*. (Note the entire change of figure to that of a festival.) דִּשְׁן piel of דִּשְׁן *to be fat*. The *festal* anointing is here intended (cp. xcii. 10; Luke vii. 46). רֹוּיָה a noun f. 'abundance': lit. *my cup* (is) *abundance*, or 'an overflow.' 6. אֵף prob. *only: nothing but goodness and mercy.* שִׁבְתִּי from שָׁב (with י consec.) *I shall return* ('and abide' understood), i. e. 'I shall again abide.' But it is generally regarded as an anomalous form from יָשַׁב for וְיָשַׁבְתִּי, the וְ having dropped from the text, 'and I shall dwell'; or perhaps for וְיָשַׁבְתִּי, *pathach* being for some unknown reason—perhaps by mistake—substituted for *chireq*; inf. const. שָׁבָה with י suff. 'my dwelling (shall be).' Or perh.: וְיָשַׁבְתִּי (שָׁבָה).

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## PSALM XXIV.

JEHOVAH ENTERING HIS SANCTUARY.

1. לָדֹרֶךְ מְזִמֹּר לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תָּבֵל וְיֹשְׁבֵי  
 בָּהּ : 2. כִּי הוּא עַל-יָמִים יֹסֶדָה וְעַל-נְהָרוֹת יִכּוֹנְנָה :  
 3. מִיַּעֲלָה בָּהָר יְהוָה וּמִי־יָקוֹם בְּמָקוֹם קָדְשׁוֹ : 4. נָקִי  
 כַּפַּיִם וְבֵר לֵבָב אֲשֶׁר לֹא-נִשְׂא לִשְׂוֹא נַפְשׁוֹ וְלֹא נִשְׁבַּע  
 לְמַרְמָה : 5. יֵשׂא בִּרְכָה מֵאֵת יְהוָה וְצִדְקָה מֵאֱלֹהֵי  
 יִשְׂרָאֵל : 6. זֶה דֹּרֶךְ דְּרָשׁוֹ מִבִּקְשֵׁי פָנָיו יַעֲקֹב סֵלָה :  
 7. שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהַנְּשֹׂאוּ פֶתְחֵי עוֹלָם וַיָּבֹא

וְיָדְרֵשׁוּ ק' ver. 6.

נַפְשִׁי ק' ibid.

וְיָדְרֵשׁוּ ק' ver. 4.

## PSALM XXIV.

1. לָדֹרֶךְ מְזִמֹּר. Unusual order of the words, '(A Poem) of David : a Psalm.' לַיהוָה. The possessive לְ, see § 289 c. יֹשְׁבֵי בָּהּ const. state without genitive relation. See Gesenius, *Gram.*, § 130 a. 2. הוּא emphatic, § 276 c. יֹסֶדָה impf. denoting continuity. יִכּוֹנְנָה polel of פָּנוּ, f. suff., form. 3. הָר יְהוָה *the hill of the Lord*, Zion, compared with הָאָרֶץ, ver. 1, as pre-eminently His, *the place of His holiness*. See § 289 a. This connection shows the unity of the Psalm (as against Cheyne). 4. נָקִי כַּפַּיִם adj. in const. state, *pure of palms*, or hands. נִשְׂא. To lift up the soul to anything in Heb. idiom means 'to set the heart upon.' שְׂוֹא lit. 'emptiness,' *falsehood*. Observe the Massoretic notes : the little ו in שְׂוֹא, and the *chireq* instead of *cholem* in נַפְשׁוֹ, as though the punctuators read 'My soul,' God being the speaker. Compare the Third Commandment, 'Thou shalt not lift up the Name of the Lord thy God לִשְׂוֹא.' 5. יֵשׂא in evident reference to נִשְׂא in ver. 4. צִדְקָה 'righteousness' is often used for 'favour,' the thought being of the Divine faithfulness (ἐλεημοσύνην LXX). 6. דֹּר 'generation,' i. e. *class of men*. The verbs דָּרַשׁ and בִּקַּשׁ (in piel) are parallel—*seek, enquire after*. יַעֲקֹב *Jacob*, either, with אֱלֹהֵי understood, voc. 'O God of Jacob'; so the LXX reads τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ; or else in apposition with דֹּר (*this is*) *Jacob*, i. e. the true Jacob. The former is generally preferred (R.V. and marg.). סֵלָה *pause*, i. e. for the singer or singers, while the instruments play a symphony; LXX διάψαλμα. 7. שְׂאוּ imper. qal נִשְׂאוּ.



מֶלֶךְ הַכְּבוֹד : 8. מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֶזְרוֹ וְגִבּוֹר  
 יְהוָה גִּבּוֹר מִלְחָמָה : 9. יֵשָׁאוּ וְשִׁעְרִים רָאשֵׁיכֶם וְשָׂאוּ  
 פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד : 10. מִי הוּא זֶה מֶלֶךְ  
 הַכְּבוֹד יְהוָה עֲבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה :

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## PSALM XXIX.

A STORM-PIECE.

1. מִזְמוֹר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֱלִים הָבוּ לַיהוָה  
 כְּבוֹד וְעֹז : 2. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוֹו לַיהוָה  
 בְּהִדְרַת־קֹדֶשׁ : 3. קוֹל יְהוָה עַל־הַמַּיִם אֵל־הַכְּבוֹד  
 הָרָעִים יְהוָה עַל־מַיִם רַבִּים : 4. קוֹל־יְהוָה בִּפְתַח קוֹל  
 יְהוָה בְּהָדָר : 5. קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יְהוָה  
 אֶת־אֲרָזֵי הַלְבָּנוֹן : 6. וַיִּרְקִידֵם כְּמו־עֵגֶל לְבָנוֹן וְשִׁרְיוֹן

The loftiness of the gate was an Eastern symbol. פִתְחֵי עוֹלָם 'doors of everlastingness,' or 'of antiquity': *ye ancient doors*, as R.V. marg. *The King of the glory*—note the art. as symbolised by the ark. Comp. Acts vii. 2 'the God of the glory,' in ref. to the special manifestation. 8. זֶה with pause-accent, *Who is this? The King of the glory?* מִלְחָמָה alludes to the conquests which preceded the dedication of the Tabernacle. 10. הוּא renders the question more emphatic: pause-accent on זֶה repeated. יְהוָה עֲבָאוֹת. See § 287 a, Obs., *Jehovah* (God) *of hosts*.

## PSALM XXIX.

1. הָבוּ imper. of יָהֵב § 247 b 1, ascribe. בְּנֵי אֱלִים voc. *ye sons of mighty ones*. 2. הַשְׁתַּחֲוֹו *the glory due to His name*; see § 289 b. 3. הִדְרַת־קֹדֶשׁ *splendour of sacredness*: 'holy array,' R.V. marg. 4. The breaking of the thunder-storm: הַמַּיִם *the waters* 'above the firmament,' Gen. i. 7, the clouds of heaven. 5. Preps. with nouns, with adj. force; see § 294 c. 6. The storm bursts over the mountain district of *Lebanon*. 7. וַיִּרְקִידֵם *He makes them leap*, i. e. the cedars, wildly tossing their branches. 8. כְּמוֹ a poetical

כְּמוֹ בֶן־רֹאמִים : 7. קוֹל־יְהוָה חָצַב לַהֲבוֹת אֵשׁ :  
 8. קוֹל יְהוָה יְהִיל מִדְּבַר יְהִיל יְהוָה מִדְּבַר קֹדֶשׁ :  
 9. קוֹל יְהוָה יַחֲלִיל אֵילֹת וַיִּחַשֵּׁף יַעֲרוֹת וַיְהִיכֵלּוּ  
 כָּלֹ אָמַר כְּבוֹד : 10. יְהוָה לַמַּבּוּל יֵשֶׁב וַיֵּשֶׁב יְהוָה  
 מֶלֶךְ לְעוֹלָם : 11. יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יִבְרַךְ  
 אֶת־עַמּוֹ בְּשָׁלוֹם :

310.

## PSALM LXXX. 9-20.

## THE PARABLE OF THE TRANSPLANTED VINE.

9. גִּפְּן מִמִּצְרַיִם תִּסְיַע תִּגְרֹשׁ גּוֹיִם וְתַטְעֶהָ : 10. פָּנִיתָ  
 לַפָּנִיָּה וְתִשְׂרֹשׁ שְׂרָשֶׁיהָ וְתִמְלֵא אֶרֶץ : 11. כָּסוּ הָרִים

form for בָּ as. שִׁרְיוֹן *Sirion*, the Sidonian name for Mount Hermon, Deut. iii. 9. Not the cedars only, but the mountains themselves seem shaken. בֶּן־רֹאמִים lit. *a son of wild oxen*. 7. חָצַב *cleaving*, in reference to the forked and scattered appearance of the lightnings. 8. יְהִיל impf. hiph. from הוּל, to be rendered as pres., § 278. קֹדֶשׁ the wilderness of the Exodus. 9. The storm has now travelled southwards; its effect upon *the hinds*, and its stripping the woods of their bark and foliage, are its well-known accompaniments. הִיכֵלּוּ *His palace*, either the heavens (Delitzsch, Cheyne), or the universe (Jennings and Lowe), or the Temple in Jerusalem, from which the awe-stricken worshippers watch the progress of the storm. כָּלֹ אָמַר כְּבוֹד *all of it*, i. e. all that is therein, (is) *saying, Glory!* 10. מַבּוּל elsewhere always refers to the Noachic deluge; the 'type of all subsequent openings of the floodgates of heaven' (Jennings and Lowe). 'He sate . . . and sitteth.' 11. בְּשָׁלוֹם. The passing of the tempest and of the rain-torrent accompanying are to the worshippers a sign of *peace*.

## PSALM LXXX. 9-20.

9. גִּפְּן תִּסְיַע hiph. of נָסַע. *Thou hast transplanted*. תִּטְעֶהָ fut. qal of נָטַע with suff. 10. פָּנִיתָ (piel of פָּנָה) *Thou didst remove*, obj. understood: 'whatever stood in the way.' שְׂרָשֶׁיהָ cognate acc., § 277 b. 11. כָּסוּ הָרִים

עֲלֶה וְעִנְפֶיהָ אֲרוֹז־אֵל : 12. תִּשְׁלַח קִצְיֶיהָ עֲרִיִם  
וְאֶל־נָהָר יִזְנְקוּתֶיהָ : 13. לִמָּה פָרַצְתָּ גִדְרֶיהָ וְאֲרוֹהָ  
כָּל־עֲבָרֵי דֶרֶךְ : 14. יִכְרַס־מִנֶּה חֲזִיר מִיֶּלֶךְ\* וְזִיו שָׂרִי  
יִרְעֶנָּה : 15. אֱלֹהִים צְבָאוֹת שׁוֹב־נָא הַבֵּט מִשְׁמַיִם  
וְרֹאה וּפְקֹד גִּפְּן זֹאת : 16. וְכִנָּה אֲשֶׁר־נִטְעָה יְמִינָהּ  
וְעַל־בֶּן אֲמִצֵּתָהּ לָךְ : 17. שָׂרְפָה בָאֵשׁ פְּסוּתָהּ מִגִּעַרְתָּ  
פָּנֶיהָ יֵאָבְדוּ : 18. תִּהְי־יִדָּה עַל־אִישׁ יְמִינָהּ עַל־בֶּן־אָדָם  
אֲמִצֵּת לָךְ : 19. וְלֹא־נִסּוּג מִמֶּךָ תַּחֲיִינוּ וְיִבְשָׁמָה נִקְרָא :  
20. יְהוָה אֱלֹהִים צְבָאוֹת הִשְׁיבֵנוּ הָאֵר פָּנֶיהָ וְנוֹשָׁעָה :

ver. 16. כ', רבה.

ver. 14. ע', תלייה.

pual from כָּסָה (with — instead of —). עָלָה (by) *its shade*; see § 277 d.  
עִנְפֶיהָ (by) *its boughs*; the vine clustering round the forest trees. See  
R.V. marg. Some, however, render 'its boughs (were like) cedars.'  
אֲרוֹז־אֵל 'cedars of God,' *mighty cedars*, § 294 e. 12. יָם *the* (Mediterranean) *Sea*. נָהָר *the River* (Euphrates). 13. אֲרוֹהָ from אָרָה with  
suff. 14. יִכְרַס־מִנֶּה impf. of quadriliteral verb כָּרַס like piel. Cp.  
§ 249 f, *ravages*. Observe Massoretic note on מִיֶּלֶךְ (*the suspended*  
*z*, from תָּלָה *to suspend*), marking, it is supposed, the middle letter of the  
Psalms. זִיו noun from זָז *to flash*, hence *to move about*: *the moving*  
*creature*, or wild beast. יִרְעֶנָּה fut. qal of רָעָה with suff. 15. אֱלֹהִים  
not in const. state. This departure from rule has been accounted for by  
supposing that some redactor has in many of the Psalms (xlii-lxxxiii)  
substituted אֱלֹהִים for יְהוָה, see § 287 a, *Obs*. In ver. 20 and Ps. lxxxiv. 9  
יְהוָה has been reinstated (Gesenius). נִבְטָה hiph. of נָבַט. 16. כִּנָּה  
(Massoretic note calls attention to the *large* כ). Probably a noun, *stock*;  
but some explain it as a verb imper. qal, from כָּנַן, *maintain*, with ה  
paragogic. בֶּן 'son,' metonym. for *branch*. אֲמִצֵּתָהּ for omission of relative  
see § 297 c. So ver. 18. 17. יֵאָבְדוּ *they perish*, passing from the allegory  
to the application. 18. עַל *over*, by way of protection. אִישׁ יְמִינָהּ *the*  
*man of* (supported by) *thy right hand*, § 289 b, Israel personified.  
19. נִסּוּג 1. impf. qal of סָוַג (the niph. 3 m. pf. would be of the same form).  
תַּחֲיִינוּ 2 s. impf. piel of חָיָה with suff., *Thou wilt restore us to life*. 20. For  
אֱלֹהִים see on ver. 15. הָאֵר imper. hiph. of אָוַר. נִשָּׁעָה 1. pl. impf.  
niph. of נָשַׁע with ה paragogic.



## 311.

## PSALM LXXXIV.

## LONGING FOR THE SANCTUARY.

1. לִמְנַצֵּחַ עַל־הַגִּתִּית לְבָנֵי־קֹרַח מִזְמוֹר : 2. מֶה־  
 יִדְרֹת מִשְׁכְּנֹתֶיךָ יְהוָה עֲבָאוֹת : 3. נִכְסְפָה וְגַם־כָּלִתָּה  
 נַפְשִׁי לַחֲצֹרוֹת יְהוָה לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל־אֵל חַי :  
 4. גַּם־צִפּוֹר מֵעֵאָה בֵּית וְדִרּוֹר קֵן לָהּ אֲשֶׁר־שָׂתָה  
 אֶפְרָחֶיהָ אֶת־מוֹבְחֹתֶיךָ יְהוָה עֲבָאוֹת מִלִּפְּי וָאֱלֹהֵי :  
 5. אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְיֶה סֵלָה : 6. אֲשֶׁרִי  
 אָדָם עוֹז־לוֹ בְּךָ מִסְּלוֹת בִּלְבָבָם : 7. עֲבָרִי בְּעֵמֶק  
 הַבְּכָא מֵעֵין יִשִּׁיתוּהוּ גַם־בְּרִכּוֹת יַעֲטָה מוֹרָה : 8. יִלְכוּ

ק' רנח, ver. 4.

## PSALM LXXXIV.

1. *עַל־הַגִּתִּית Upon the Gittith.* See also titles to Pss. viii and lxxxi. Perhaps from *גַּת* *winepress*, also a local name, *Gath*. Hence several explanations; as, 'Vintage-song' (LXX), 'Song upon the lyre of Gath.' Another explanation refers it to Gath-rimmon in Manasseh, Josh. xxi. 24, a Levitical city, where Obed-Edom 'the Gittite' was director of a musical band, 1 Chron. xv. 21. לְבָנֵי־קֹרַח *dedicated* to them as musicians, or ascribed to them as authors; see § 289 c. The sons of Korah were among the leaders of the Temple choir. 2. מִשְׁכְּנֹת sometimes sing. (Pss. xxvi. 8; lxxiv. 7), sometimes pl. (xliii. 3; xli. 5). 3. נִכְסְפָה, niph. of כָּסַף *to be pale*; 'longeth after.' יִרְנְנוּ the piel of רָנַן always means elsewhere *to sing for joy, to praise*. See xxxiii. 1, etc. 'I longed, I pined (perf.), but I (my heart and my flesh) shall sing for joy.' 4. צִפּוֹר, דִּרּוֹר metaphorical (Hengstenberg); the Psalmist and his companions restored to the privileges of the Tabernacle. But the literal interpretation is admissible: the very birds that build in the precincts of the Tabernacle are envied. 5. בֵּיתְךָ. See § 277 d. סֵלָה see on Ps. xxiv. 6. 6. עוֹז־לוֹ lit. *strength to him in Thee*, rel. omitted, § 297 c. מִסְּלוֹת *highways* ('to Zion' understood). 7. הַבְּכָא prob. 'the Weeping,' some desolate valley not identified. Or the meaning may be 'the vale of mulberry trees' בְּכָאִים 2 Sam. v. 24. מֵעֵין *a place of fountains*; they make it so ideally by their joyful hope; and it becomes so literally by the descending rains. בְּרִכּוֹת

מִחִיל אֶל-חִיל יִרְאֶה אֶל-אֱלֹהִים בְּצִיּוֹן : 9. יְהוָה  
 אֱלֹהִים עֲבָאוֹת שְׁמָעָה תִּפְלְתִי הָאוֹזְנָה אֱלֹהֵי יַעֲקֹב  
 סֵלָה : 10. מִגִּנְנוּ רָאָה אֱלֹהִים וְהִבֵּט פָּנָיו מִשִּׁיחָה :  
 11. כִּי טוֹב-יָוִם בַּחֲצִירָה מֵאֶלֶף בַּחֲרָתִי הַסְתּוֹפָה בְּבֵית  
 אֱלֹהֵי מְדוּרָה בְּאֶהֱל־רֹשַׁע : 12. כִּי שָׁמֶשׁ וּמָגֵן יְהוָה  
 אֱלֹהִים חֵן וְכִבוֹד יִתֵּן יְהוָה לֹא יִמְנַע-טוֹב לַהֲלָכִים  
 בְּתַמִּים : 13. יְהוָה עֲבָאוֹת אֲשֶׁר־יֵאֵדָם בְּטַח בָּךְ :

סַחַח בְּאֶהֱלָה, ver. 11.

## CHAPTER IV.

PASSAGES FROM JOB, PROVERBS, AND ISAIAH.

312.

JOB IV. 12-21.

THE VISION OF ELIPHAZ.

12. וְאֵלַי דָּבָר יִגְנֹב וְתִקַּח אֹזְנִי שִׁמְעַן מִנְהוּ :  
 13. בְּשַׁעֲפִים מַחֲזִינּוֹת לֵילָה בִּנְפֹל תִּרְדָּמָה עַל-אֲנָשִׁים :

double acc., nearer object omitted, *with blessings*; see § 277 c. מִנְהוּ the early rain, as in Joel ii. 23. The A.V. rendering *pools* requires the pointing בְּרִכּוֹת. 8. בְּצִיּוֹן emphatic; see R.V. 10. מִגִּנְנוּ not obj. 'behold our shield'; but in apposition with voc., O God our shield, behold. מִשִּׁיחָה Thine anointed. The parallelism suggests a royal author. 11. הַסְתּוֹפָה a denominative hithp. inf. from סָף threshold. אֱהֵלִי suggesting by contrast that the Sanctuary also was at that time a tent (Delitzsch). אֱלֹהֵי my God. The Massoretic note calls attention to the *pathach*, not lengthened, as usual, by the (*athnach*) pause accent. 12. יְהוָה יְהוָה. See on Ps. lxxx. 15. אֱלֹהִים עֲבָאוֹת lit. in perfectness.

JOB IV. 12-21.

12. וְאֵלַי Now to me. דָּבָר word, often means matter. יִגְנֹב pual of גָּנַב to steal, lit. was stealthily brought. שִׁמְעַן a whisper. 13. שַׁעֲפִים

14. פֶּחַד קָרָאֲנִי וּרְעֵדָה וְרַב עֲצָמוֹתַי הִפְחִיד : 15. וְרוּחַ  
 עַל-פָּנַי יַחֲלֶף תִּסְמֹר שְׁעֵרַת בָּשָׂרִי : 16. יַעֲמֹד וְלֹא-  
 אֶכִּיר מֵרְאֹהוּ תִּמּוּנָה לִנְגֹד עֵינַי דְּמָמָה וְקוֹל אֲשָׁמַע :  
 17. הֲאֵנוֹשׁ מֵאֱלֹהִים יִצְדָּק אִם-מַעֲשָׂהוּ יִשְׁהַר גִּבֹּר :  
 18. הֵן בְּעַבְדֵּי לֹא יֵאֱמִין וּבַמְּלֹאכִיו יִשִּׁים תִּהְלֶלְהָ :  
 19. אֵף שְׁכֵנֵי בְּתִי-חִמָּר אֲשֶׁר-בַּעֲפָר יִסּוּדָם יִדְכָּאוּם  
 לִפְנֵי-עֵשׂ : 20. מִבֹּקֶר לָעָרֵב יִכָּתוּ מִבְּלֵי מָשִׁים לִנְצַח  
 יֵאָבְדוּ : 21. הֲלֹא-נִסַּע יִתְרָם בָּם יָמוּתוּ וְלֹא בַּחֲכָמָה :

פתח באהנח, ver. 20.

*distracting thoughts* (kindred with קָעַף *to split, divide*, Davidson).  
 מַחְזִינֹת (*which arose*) *from the visions*. לַיְלָה *by night*. בְּנִפְל inf.  
 const. 14. רַב *multitude*, 'the mass of.' 15. תִּסְמֹר the piel  
 denotes *intensity*. שְׁעֵרַת sing. 'every individual hair.' 16. תִּמּוּנָה  
*a form*, suggesting indistinctness. דְּמָמָה וְקוֹל אֲשָׁמַע *silence, and I heard*  
*a voice*. Compare 1 Kings xix. 12, קוֹל דְּמָמָה *a still small voice*.  
 17. מֵאֱלֹהִים the מֵן of the comparative, *more just than*. Or perhaps as R.V.  
 margin, *just before God*; מֵן implying 'judged from His point of view.'  
 יִצְדָּק impf. in interrog., applying to what is true at any time. The  
 question is in alternative form, אִם . . . הֲ § 282, but here there is no real  
 antithesis, only an alternative mode of putting the same thing. גִּבֹּר *vir*,  
 אֵנוֹשׁ *homo*. 18. תִּהְלֶלְהָ only here: *imperfection*. 19. בְּתִי irreg. const.  
 pl. of בֵּית *they crush them* = 'they are crushed'; see § 276 e.  
 לִפְנֵי-עֵשׂ *even sooner than a moth is crushed*. 20. מִבֹּקֶר לָעָרֵב *from*  
*morning to evening*, i. e. 'in a single day.' יִכָּתוּ impf. hoph. of כָּתַח: the  
 form is a Chaldaism for יוֹכָתוּ (the short vowel and daghesh instead of  
 the long vowel). מָשִׁים hiph. ptc. of מָשָׂה. The meaning is *without*  
*any one regarding it*, 'unnoticed.' 21. הֲלֹא interog., § 282. יִתְרָם  
*their thread* (יֵתָר) i. e. of life. See Eccl. xii. 6. Or the idea may  
 be that of a tent-cord, R.V.; 'the earthly tabernacle loosened to its  
 fall.' Others render *excellency*. R.V. marg., 'their excellency in them,' a  
 pleonasm.



## TREASURES OF THE EARTH COMPARED WITH HEAVENLY WISDOM.

## I.

1. כִּי יֵשׁ לַפֶּסֶף מוֹצֵא וּמִקוֹם לִזְהָב יִזְקֶה: 2. בְּחֹל  
 מַעַפֵּר יִקַּח וְאֵבֶן יִצוֹק נְחוֹשֶׁה: 3. קִץ יִשָּׁם לַחֹשֶׁךְ  
 וְלִכְל-תְּכָלִית הוּא חֹקֵר אֵבֶן אֶפֶל וְצִלְמוֹת: 4. פָּרַץ  
 נַחַל מַעַם-גֵּר הַנִּשְׁכָּחִים מִנִּי-רֶגֶל דָּלוּ מֵאֲנוּשׁ נָעוּ:  
 5. אֶרֶץ מִמֶּנָּה יֵצֵא-לֶחֶם וְתַחֲתֶיהָ נִהְפָּה כְּמִי-אֵשׁ:  
 6. מִקוֹם-סַפִּיר אֲבִנֶיהָ וְעִפְרוֹת זָהָב לוֹ: 7. נָתִיב לֹא-

## JOB XXVIII.

## I. LABOURS AND PRODUCTS OF THE MINE.

1. כִּי *For*. The connection with the preceding chapter is, however, so remote that many render the particle *Surely*. So R.V. מוֹצֵא *a going forth*, (יִצָּא) *a mine*. יִזְקֶה *qual* from זָקַק *rel. understood*, § 297 c, *which they refine*, i.e. 'which is refined'; § 276 c. 2. יִצוֹק *one pours out stone (into) copper* ('brass'), i.e. by smelting; a double accusative. 3. יִשָּׁם *one sets*. חֹשֶׁךְ *the darkness of the earth's interior, into which light is admitted by excavating or by the miner's lamp*. צִלְמוֹת *see on Ps. xxiii.* 4. פָּרַץ *one breaks open*. נַחַל *generally a river, then a deep ravine: hence, as here, the shaft of a mine*. מַעַם-גֵּר *from (with) an inhabitant*, i.e. as R.V., 'away from where men sojourn.' הַנִּשְׁכָּחִים *art. as demonstr. (even) those forgotten by the foot of the passer-by: i.e. unnoticed by people on the earth's surface*. דָּלוּ...נָעוּ *they hang... they swing*. מֵאֲנוּשׁ *away from man*. 5. אֶרֶץ *abs.*, § 288 a, *as for the earth*. נִהְפָּה *impers, it is destroyed, i.e. there is destruction*; § 276 e. כְּמִי *as by*. 6. אֲבִנֶיהָ *its stones, i.e. the earth's*. עִפְרוֹת *golden particles or spots on it (לוֹ) i.e. on the sapphire (lapis lazuli)*. Some, however, refer the pronoun to מִקוֹם 'the place has also gold-dust.' Another interpretation is in R.V. marg., understanding לוֹ of the *miner*: 'he winneth lumps of gold.' 7. נָתִיב *in apposition with the preceding: (This is)*

יִדְעוּ עֵיט וְלֹא שׁוֹפֵטוֹ עֵין אִיָּה : 8. לֹא-הִדְרִיכוּהוּ  
בְּנֵי-שָׁחַץ לֹא-עָדָה עָלָיו שָׁחַל : 9. בַּחֲלָמִישׁ שֶׁלַח  
יָדוֹ הַפֶּה מִשְׁרַשׁ הָרִים : 10. בַּצּוּרוֹת יְאֹרִים בִּקְעַ  
וְכָל-יִקְרָא רֹאֲתָה עֵינָיו : 11. מִבְּכֵי נְהָרוֹת חֲבֵשׁ וְתַעֲלָמָה  
יֵצֵא אֹר :

## II.

12. וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאִיָּה מְקוֹם בִּינָה :  
13. לֹא-יִדְעַ אָנוּשׁ עֲרֶכְבָּה וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים :  
14. תְּהוֹם אָמַר לֹא בִי-הִיא וַיִּם אָמַר אֵין עַמְדִּי :  
15. לֹא-יִתֵּן סָגוֹר תַּחְתֶּיהָ וְלֹא יִשְׁקַל כֶּסֶף מִחִירָה :  
16. לֹא תִסְלָה בְּנֶכְתָּם אוֹפִיר בְּשֶׁהֶם יִקְרָ וְסָפִיר :  
17. לֹא-יַעֲרֹכְנָה זָהָב וְזָכוּכִית וְתַמּוּרְתָּה כָּלִי-פֹז :

*a path*, etc.: it is not discerned by the keenest-sighted bird. 8. Nor trodden by the 'sons of pride'; *the proudest beasts* (according to the parallel). שָׁחַל lit. *roarer* (paronomasia with שָׁחַץ). 9. חֲלָמִישׁ from a root meaning 'to be strong,' *the hardest stone*, as quartz. 10. יְאֹר signifies a *river*, sometimes even applied to the Nile. In the pl. *streams* of any kind, as the waters drawn off from the mine. *His eye beholdeth*, i. e. what is brought to light, the waters being drained away. 11. מִבְּכֵי lit. 'from weeping,' poet. for *trickling*. יֵצֵא for יֵצֵא. אֹר for אֹרֶךְ *to light*.

## II. THE SUPREME VALUE OF WISDOM.

12. וְהַחֲכָמָה. The וְ is adversative; *but* or *yet*. אִיָּה... מֵאֵין see § 272, pp. 139, 142. 13. עֲרֶכְבָּה. LXX ὁδὸν αὐτῆς, 'the way to it.' But *price* or *value* is the more usual meaning, and in better accord with the connection. Wisdom is unknown as an article of commerce in the world's markets. 14. תְּהוֹם the *abyss*, the mysterious depth below earth and ocean. 15. יִתֵּן pual of נָתַן סָגוֹר from סָגַר *to shut up* (often in qal ptc. pass. with זָהָב *gold*, and rendered *pure* 1 Kings vi. 20, etc.) *treasure*, as R.V. marg. תַּחְתֶּיהָ prep. with suff., *instead of it*. יִשְׁקַל weighed = *paid*. 16. תִּסְלָה pual of סָלָה *to suspend* (as a balance), hence *to weigh*, *value*. כֶּסֶף a poetic word for זָהָב. 17. (עָרַךְ qal) לֹא-יַעֲרֹכְנָה lit.

18. רִאמוֹת וְגִבִּישׁ לֹא יִזְכָּר וּמִשָּׁךְ חֲכָמָה מִפְּנִינִים:  
 19. לֹא־יִעֲרֹכֶנָּה פְּטֻדַּת־כּוֹשׁ בְּכֶתֶם טְהוֹר לֹא תִסְלָה:  
 20. וְהַחֲכָמָה מֵאֵין תִּבּוֹא וְאִי־זֶה מְקוֹם בִּינָה:  
 21. וְנַעֲלָמָה מֵעֵינַי כֹּל־הִי וּמַעוֹף הַשָּׁמַיִם נִסְתָּרָה:  
 22. אֲבִדוֹן וּמוֹת אָמְרוּ בְּאֻזְנֵינוּ שְ�מַעְנוּ שְׁמַעְיָה:  
 23. אֱלֹהִים הֵבִין דְּרָכָה וְהוּא יָדַע אֶת־מְקוֹמָה:  
 24. כִּי־הוּא לִקְצוֹת־הָאָרֶץ יָבִישׁ תַּחַת כָּל־הַשָּׁמַיִם  
 25. יִרְאֶה: לַעֲשׂוֹת לְרוּחַ מִשְׁקָל וּמִים תִּפֶּן בְּמִדָּה:  
 26. בַּעֲשׂוֹתוֹ לַמָּטָר חֶק וְדֶרֶךְ לַחַיִּיז קָלוֹת: 27. אִזּוֹ  
 רָאָה וַיִּסְפְּרָה הַכִּינָה וְגַם־הִקְרָה: 28. וַיֹּאמֶר לְאָדָם  
 הֵן יִרְאֶת אֲדֹנָי הִיא חֲכָמָה וְסוֹר מֵרַע בִּינָה:

(one) *shall not compare to it* (suff. for dat. = לָהּ) impers. const. for passive, § 276 e. וְכֹכְבִית only here; from זָכָךְ to be pure, transparent; hence prob. = glass, very precious in ancient times. ו copulative carries on the negation. כָּלִי sing. as collective, *jewellery of*: but some copies have כָּלִי *jewels or vessels of*. 18. גִּבִּישׁ lit. *what is frozen*, hence the ice-like crystal. 19. כּוֹשׁ the land of the 'dark-coloured,' *Ethiopia*; a term including all equatorial countries. 20. See ver. 12. A repetition which introduces a new line of thought. 21. וְנַעֲלָמָה. The ו introduces the answer, and might be rendered *seeing that*. See § 298. וּמַעוֹף from birds (collective), as media of divination. 22. אֲבִדוֹן *Destruction*, personified. מוֹת, as שְׂאוֹל elsewhere, *the realms of the dead*. שְׁמַעְיָה a rumour of it (only), not its reality. Comp. Eccl. ix. 10. 23. דְּרָכָה *the way to it*. וְהוּא emphatic, § 276 c, *it is He who*. So in next verse. 25. לַעֲשׂוֹת inf. const. *to make*; the result of His 'looking.' רוּחַ here *wind*, from the parallelism *weight*; in modern language, *force and pressure*. תִּפֶּן the construction changed; *yea*, (וְ) *He determined* (piel of תָּפַן). 26. קָלוֹת *voices*, hence *thunder*. 27. רָאָה (the ה is acc., *her*; the ה of the verb disappearing). *He saw Wisdom when He created the world*. *Wisdom is eternal*. וְגַם *yea verily*. 28. יִרְאֶת elsewhere used with אֱלֹהִים, as Gen. xx. 11; or with יְהוָה, as Prov. i. 7; ix. 10. אֲדֹנָי *the Lord*, i. e. of all creation.



314.

## PROVERBS XXXI. 10-31.

## THE EXCELLENT WOMAN.

(An Acrostic.)

10. אִשֶּׁת-חַיִּל מִי יִמְצָא וְרַחֵק מִפְּנִינִים מְכָרָהּ :  
 11. בִּטָּח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יַחֲסֹר :  
 12. גִּמְלָתָהּ טוֹב וְלֹא-רָע כֹּל יָמֵי חַיֶּיהָ :  
 13. דִּרְשָׁה צֹמֶר וּפְשָׁתִים וַתַּעַשׂ בַּחֲפֶז פִּפְיָהּ :  
 14. הִיתָה בְּאֲנִיּוֹת סוֹחֵר מִפִּרְחָק תָּבִיא לַחֲמָה :  
 15. וַתִּקֶּם בְּעוֹר לִילָה וַתִּתֵּן טָרֶף לִבְיָתָהּ וְחָק לִנְעוּרֶיהָ :  
 16. זִמְמָה שָׂדֶה וַתִּקְחָהּ מִפְּרִי כִפְיָהּ נִטְעָ כֶּרֶם :  
 17. חָגְרָה בַּעֲזוֹ מִתְּנִיָּה וַתֹּאמֶץ זְרוּעֶיהָ :  
 18. טָעַמָּה כִּי-טוֹב סָחָרָה לֹא-יִכָּבֶה בְּלִיל \*נָרָה :  
 19. יָדֶיהָ שָׁלַחַה בְּכִישׁוֹר וּכְפִיָּה תִמְכּוּ כֶּלֶךְ :

בליה קרי, ver. 18. נטעה קרי, ver. 16.

## PROVERBS XXXI. 10-31.

These twenty-two verses begin with successive letters of the alphabet. Compare Pss. ix and x, xxv, xxxiv, xxxvii (alternate verses), cxix (in sections of 8), cxlv; Lam. i-iv. But in some of these the alphabet is incomplete.

10. חַיִּל of physical, then of moral qualities (so in ver. 29); cf. Lat. *virtus*. וְרַחֵק. For logical force of ו see § 298. 11. Here, and in the following verses, the pfs. denote completeness, and may be rendered by the present; followed by impfs. to express repetition. Cf. § 278 b. שָׁלָל subj. of the verb לוֹ understood. 13. בַּחֲפֶז פִּפְיָהּ lit. *with the good pleasure of her hands*, i. e. *willingly*. Or (less likely) 'according to the good pleasure,' etc., i. e. *as seems to her best*. 15. בְּעוֹר *while yet* (it is); cf. 2 Sam. xii. 22; Job xxix. 5; Jer. xv. 9. 16. זִמְמָה a verb ע"ע here inflected regularly. וַתִּקְחָהּ impf. qal of לָקַח with suff. נָטְעָ add ה as *q'ri*: 3 f. *she planteth*. 18. טָעַמָּה lit. *tasteth; perceiveth*. בְּלִיל see *q'ri*. 19. בְּכִישׁוֹר (only here) prob. 'the upright,' i. e. the *distaff*.

20. כִּפְסָה פֶּרֶשָׁה לִנְנִי וַיְדִיחַ שְׁלַחָה לְאַבְיוֹן :  
 21. לֹא־תִירָא לְבֵיתָהּ כִּשְׁלֹג כִּי כָל־בֵּיתָהּ לְבֹשׁ שְׁנִים :  
 22. מִרְבָּדִים עֲשֵׂתָהּ־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה :  
 23. נֹדַע בְּשַׁעְרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עִם־זַקְנֵי־אֶרֶץ :  
 24. סָרִין עֲשֵׂתָהּ וְתַמְכָּר וְהַגֹּר נָתַנָּה לִפְנֵעֵנִי :  
 25. עֹז־וְהֶרֶר לְבוּשָׁה וְתַשְׁחַק לַיּוֹם אַחֲרוֹן :  
 26. פִּיהָ פִּתְחָהּ בַּחֲכָמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ :  
 27. צוֹפִיָּה הָיְלָכוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל :  
 28. קָמוּ בָנֶיהָ וַיֹּאשְׁרוּהָ בַּעֲלָהּ וַיְהַלְלֶהָ :  
 29. רַבּוֹת בָּנוֹת עָשׂוּ חֵיל וְאֵת עָלִית עַל־כָּלָנָהּ :  
 30. שָׁקַר חַחֵן וְהָבֵל הֵיפִי אִשָּׁה יִרְאֵת־יְהוָה הִיא  
 תִּתְהַלֵּל :

31. תִּנּוּ־לָהּ מִפְּרֵי יְדִיָּה וַיְהַלְלֶיהָ בְּשַׁעְרִים מַעֲשִׂיָּה :

קרי, הליכות, ver. 27.

20. כִּפְסָה the prep. takes the vowel of the art. 21. שְׁנִים *scarlet*; apparently, however, referring to warmth rather than to colour. The LXX evidently read שְׁנִים *double* (δισσάς), thick clothing. 22. מִרְבָּדִים *coverlets* (ב without daghesh). שֵׁשׁ *fine linen*, an Egyptian word. 23. אֶרְגָּמָן *purple*. 24. סָרִין *linen clothing* (σινδών), perhaps from *Sindhu*, the Indus. 25. הַגֹּר *a girdle*. 26. לִפְנֵעֵנִי *to the Canaanite*, or Phoenician trader; both terms collective. Commerce by barter is indicated (נָתַנָּה). 27. צוֹפִיָּה *f. ptc. watching*. 28. הָיְלָכוֹת the *yodh* probably transposed by accident, see *q<sup>eri</sup>, steps*; hence generally 'ways.' 29. עֲצָלוֹת *idleness*, only here and (dual) Eccl. x. 18. 30. רַבּוֹת *rises up* in the second member of the verse. 31. תִּנּוּ *lengthened in pause*. 30. אִשָּׁה (nom. abs., § 288 a) here more emphatic without expressed connective. יִרְאֵת *f. const. of noun יָרָא she who fears* (the only reference to religion in the delineation, and the crowning praise). 31. תִּנּוּ־לָהּ *give ye to her*, i. e. let herself also have some benefit from (מִן) her labour for others. וַיְהַלְלֶיהָ *impf. piel, omitting daghesh in second rad. In the gates*, i. e. 'among the people,' in their usual place of concourse.

315.

## ISAIAH V. 1-7.

## PARABLE OF THE UNFRUITFUL VINEYARD.

1. אֲשִׁירָה נָא לִידִידִי שִׁירַת דּוּדִי לְכַרְמִי כָּרֶם הִיא  
 לִידִידִי בֶקֶרֶן בֶּן־שָׁמֶן: 2. וַיַּעְזְקָהּ וַיִּסְקְלָהּ וַיַּטְעֶהָ  
 שֵׁרֶק וַיִּבֶן מִגְדָּל בְּתוֹכָהּ וְגַם־יָקַב חָצֵב בָּהּ וַיִּקְוֶה לַעֲשׂוֹת  
 עֲנָבִים וַיַּעַשׂ בָּאֲשִׁים: 3. וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ  
 יְהוּדָה שֶׁפֶטוֹ־נָא בֵּינִי וּבֵין כְּרָמִי: 4. מַה־לַּעֲשׂוֹת עוֹד  
 לְכַרְמִי וְלֹא עָשִׂיתִי בָּהּ מִדּוּעַ קוִיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ  
 בָּאֲשִׁים: 5. וַעֲתָה אֹדִיעָה־נָא אֶתְכֶם אֶת־אֲשֶׁר־אֲנִי  
 עֹשֶׂה לְכַרְמִי הֵסֵר מִשּׁוֹפָתוֹ וְהָיָה לְבָעֵר פָּרֶץ גִּירוֹ  
 וְהָיָה לְמִרְמָס: 6. וְאֶשִׁיתָהּ בְּתָה לֹא יִזְמַר וְלֹא יַעֲדָר

ver. 5. ד'כ' ברגש.

## ISAIAH V. 1-7.

1. אֲשִׁירָה cohortative. נָא come now. לִידִידִי for my Beloved. שִׁירַת דּוּדִי perhaps should read דוּדִים שׁ a song of loves, 'a love-song,' Lowth, al. לְכַרְמִי respecting his vineyard: note the several meanings of לְ in this verse. בֶּקֶרֶן בֶּן־שָׁמֶן on a horn (hill-top) the son of oil, 'richly-nourished.' בֵּן sometimes applied to things without life. 2. וַיַּעְזְקָהּ and he digged it (as R.V. marg.). וַיַּטְעֶהּ verb with double acc. § 277 c. שֵׁרֶק the choicest vine. וַיִּקְוֶה impf. piel of קָנָה. בָּאֲשִׁים understand עֲנָבִים grapes. 3. וְאִישׁ and יוֹשֵׁב collective. בֵּין the prep. repeated. 4. מַה־לַּעֲשׂוֹת what (is there) to do? (inf. const.) in our idiom, 'what can be done?' וְלֹא etc. and (which) I have not done in it? For use of וְ see § 298. מִדּוּעַ קוִיתִי why did I expect, and, etc.? 'Wherefore, when I expected . . . did it bring forth,' etc.? 5. And now let me tell you what I, etc. Two accusatives, both with אֶת. אֲנִי emphatic. עֹשֶׂה ptc., (am) doing = about to do. הֵסֵר inf. abs. hiph. of סָוַר, § 284. מִשּׁוֹפָתוֹ the Massoretic note calls attention to the anomalous daghesh in שׁ. לְבָעֵר inf. piel for consuming with fire. לְ after הָיָה has the force of becoming, § 273. פָּרֶץ inf. abs. 6. וְאֶשִׁיתָהּ בְּתָה and I will make it a desolation. מִמֶּמְטִיר from raining,



וְעָלָה שְׁמִיר וְשִׁית וְעַל הָעֵבִים אֲצֹה מִהַמִּטָּר עָלָיו  
 מִטָּר: 7. כִּי כָרַם יְהוָה צְבָאוֹת בֵּית יִשְׂרָאֵל וְאִישׁ  
 יְהוּדָה נָטַע שְׁעִשׂוּעִיו וַיִּקֹּר לְמִשְׁפָּט וְהָיָה מִשְׁפָּח לְצַרְקָה  
 וְהָיָה צַעֲקָה:

316.

## ISAIAH XXXV.

## THE GLORIOUS RETURN.

1. יִשְׁשׂוּם מְדַבֵּר וְצִיָּה וְתִגַּל עֲרֵבָה וְתִפְרַח כַּחֲבַצְלֹת:  
 2. פָּרַח תִּפְרַח וְתִגַּל אַף גִּילַת וְרִנָּן כְּבוֹד הַלְבֵּנוֹן נִתֵּן-  
 לָהּ הַדֶּר הַפְּרָמִל וְהַשְּׂרֹן הָמָּה יִרְאוּ כְבוֹד-יְהוָה הַדֶּר  
 אֱלֹהֵינוּ: 3. חֲזָקוּ יָדִים רַפּוֹת וּבְרָפִים כְּשִׁלּוֹת אֲמִצּוֹ:  
 4. אָמְרוּ לְנַמְהֲרֵי-לֵב חֲזָקוּ אֶל-תִּירָאוֹ הִנֵּה אֱלֹהֵיכֶם  
 נָקָם יָבֹוא גְמוּל אֱלֹהִים הוּא יָבֹוא וַיִּשְׁעֲכֶם: 5. אִזּוּ

‘so that they (the clouds) shall not rain.’ מִטָּר cognate acc. § 277 b.

7. *the plant of His delights*, ‘His pleasant plant’; see § 294. The close is a double paronomasia; מִשְׁפָּט and מִשְׁפָּח; צַרְקָה and צַעֲקָה: as frequently in Isaiah.

## ISAIAH XXXV.

1. יִשְׁשׂוּם A.V. ‘shall be glad for them,’ taking ם as a pronominal suffix. Better to take ם for וּן, the ן being assimilated to the ם following, as Num. iii. 49. פְּדִיּוֹם. ‘Instead of the plural forms in ן, there are, especially in the older books, over 300 forms with the fuller ending וּן (with *nun paragogicum*) always bearing the tone.’—Gesenius. R.V., simply, *shall be glad*. הַבְּצִלָּה the narcissus. 2. גִּילַת noun of kindred stem in the const. state strengthening the sense of the verb, like inf. abs., connected with וּן inf. (piel) as noun: *it shall rejoice even (with) rejoicing and song*. הָמָּה they, i.e. ‘Lebanon, Carmel and Sharon, with the wilderness.’—Delitzsch. 4. נָקָם in apposition with אֱלֹהֵיכֶם *your God will come (as) Vengeance*, i.e. in that character. גְּמוּל אֱלֹהִים lit. *a recompense of God*, or ‘a mighty or divine recompense.’ וַיִּשְׁעֲכֶם impf. hiph. (jussive

תִּפְקַחְנָה עֵינֵי עֹרִים וְאָזְנֵי חֲרָשִׁים תִּפְתַּחְנָה : 6. אִזְּ  
 יִדְלַג כְּאַיִל פֶּסַח וְתֵרֵן לִשְׁוֹן אֶלֶם כִּי־נִבְקְעוּ בַּמִּדְבָּר מַיִם  
 וְנַחֲלִים בַּעֲרֵבָה : 7. וְהָיָה הַשָּׂרֵב לֶאֱגֶם וְצִמְאוֹן  
 לִמְבוּעֵי מַיִם בְּנֹה תָנִים רִבְצָה חֲצִיר לִקְנָה וְגִמָּא :  
 8. וְהָיָה־שֵׁם מִסְּלֹל וְדֶרֶךְ וְדֶרֶךְ הַקֹּדֶשׁ יִקְרָא לָהּ לֹא־  
 יַעֲבֹרְנָה טָמֵא וְהוּא־לִמּוֹ הַלֵּךְ דֶּרֶךְ וְאֹיִלִּים לֹא יִתְעוּ :  
 9. לֹא־יִהְיֶה שֵׁם אֲרִיָּה וּפְרִיץ חַיּוֹת בַּל־יַעֲלֶנָּה לֹא  
 תִּמָּצָא שֵׁם וְהָלְכוּ גְּאֻלִּים : 10. וּפְדוּנֵי יְהוָה יִשְׁבּוּן  
 וּבָאוּ צִיּוֹן בְּרִנָּה וּשְׂמִיחַת עוֹלָם עַל־רֹאשָׁם שְׁשׁוֹן וּשְׂמִיחָה  
 יִשְׁגּוּ וְנָסוּ יִגְוֹן וְאִנְחָה :

## CHAPTER V.

### PASSAGES FROM THE NEW TESTAMENT.

317. The renderings are partly from the version of Dr. Delitzsch (*British and Foreign Bible Society*, 1885), and partly from that by the Revds. Dr. Ginsburg and Isaac Salkinson (*Trinitarian Bible Society*, 1891). By permission.

form). 7. הַשָּׂרֵב *the mirage*. תַּנִּים *jackals*. רִבְצָה *its (their) lair*, fem. suff. (regarding תַּנִּים as collective: 'Plural names of animals are often treated as fem. sing.'—*Gesenius*). חֲצִיר with לְ following, must mean an *enclosure*, or *court*, for, as R.V. marg. (cf. xxxiv. 13). 8. מִסְּלֹל (from סָלַל *to cast up*) only here; a *highway*. הַקֹּדֶשׁ perhaps *the Sanctuary*. וְהוּא־לִמּוֹ and *He (shall be) with them*, as R.V. marg. (or *for them*). The rendering, *it* (i.e. the way) *shall be for them*, is allowable; but it is not easy to decide who are meant by *them*. Either understand the persons mentioned vers. 6, 7, or, by implication, those contrasted with טָמֵא, the impure person. הַלֵּךְ דֶּרֶךְ nom. abs. *As for him that walketh (in) the way—even fools, etc.* 9. פְּרִיץ חַיּוֹת *the violent among beasts* (adj. const.), superlative § 294 e. 10. פְּדוּנֵי pl. const., ptc. pass. of פָּדָה. יִשְׁבּוּן for the final ן see on ver. 1. Compare ch. li. 11.

As the accents are not employed, punctuation and emphasis must be supplied by the reader. The necessity of frequent periphrasis instructively illustrates the difference between the language of the Old Testament and that of the New; while the renderings occasionally bring out the meaning of a passage with striking force.

318.

MATTHEW V. 1-12.

THE BEATITUDES.

*(Ginsburg and Salkinson.)*

1. וַיְהִי כַּאֲשֶׁר רָאָה אֶת־הַמּוֹן הָעַם וַיַּעַל אֶל־הָהָר  
וַיֵּשֶׁב שָׁם וַיְנַשּׂוּ אֵלָיו תַּלְמִידָיו : 2. וַיִּפְתַּח אֶת־פִּיהוּ  
וַיֹּדֶרָה לָהֶם לֵאמֹר :
3. אֲשֶׁר־יְנַיִי הָרוּחַ כִּי לָהֶם מַלְכוּת הַשָּׁמַיִם :  
4. אֲשֶׁר־הִמָּתֵאֱבָלִים כִּי־הֵם יִנְחָמוּ :  
5. אֲשֶׁר־הָעֲנָוִים כִּי־הֵם יִירְשׁוּ־אָרֶץ :  
6. אֲשֶׁר־הָרַעֲבִים וְהַצִּמְאִים לַצִּדְקָה כִּי־הֵם יִרְוּן :  
7. אֲשֶׁר־בְּעַל־יְרֻחִים כִּי־הֵם יִרְחָמוּ :  
8. אֲשֶׁר־בְּרִי לִבָּב כִּי־הֵם יַחְזּוּ אֶת־אֱלֹהִים :  
9. אֲשֶׁר־עָשׂוּ שְׁלוֹם כִּי־הֵם יִקְרְאוּ בְּנֵי־אֱלֹהִים :

MATTHEW V. 1-12.

1. וַיַּעַל fut. apoc. qal of עָלָה; for ו see § 298. אֶת־הָהָר art. as in Gk. τὸ ὄρος. תַּלְמִיד n. m. *disciple*, only once in O. T., 1 Chron. xxv. 8, often in modern Heb. 3. הָרוּחַ infreq. with art. in O. T. (Delitzsch has (עָנַי רוּחַ). 4. הֵם and in following vers. emphatic, as in Gk. αὐτοί. 5. הָעֲנָוִים etc., as in Ps. xxxvii. 11. 7. בְּעַל־יְרֻחִים the possessor of any quality is sometimes called its 'lord.' Delitzsch has simply הָרַחֲמָנִים (only



10. אֲשֶׁר־יִהְיֶה עֵקֶב צְדָקָתָם כִּי לֵהֶם מַלְכוּת  
הַשָּׁמַיִם :

11. אֲשֶׁר־יִכְסוּ אֶם־יִחַרְפוּ אֶם־יִרְדּוּ אֶתְכֶם

וּבִשְׁקֶר יָבִיאוּ דְבַתְּכֶם רָעָה בַּעֲבוּר שְׁמִי :

12. שִׁישׁוּ וְגִילוּ כִּי שְׂכָרְכֶם הָרַבָּה מְאֹד בַּשָּׁמַיִם

כִּי־כֵן רָדְפוּ אֶת־הַנְּבִיאִים אֲשֶׁר הָיוּ לַפְּנִיכָם :

319.

MATTHEW VI. 9-13.

THE LORD'S PRAYER.

(Delitzsch.)

9. כֹּה תִתְפַּלְלוּ אֲבִינוּ שֶׁבַשְׁמַיִם יִתְקַדֵּשׁ שְׁמֶךָ :

10. תָּבֹא מַלְכוּתְךָ יַעֲשֶׂה רְצוֹנְךָ כִּמוֹ בַּשָּׁמַיִם כֵּן

בָּאָרֶץ : 11. אֶת־לֶחֶם חֲקֵנוּ תֵן־לָנוּ הַיּוֹם : 12. וְסִלַּח־

לָנוּ אֶת־חַבּוּתֵינוּ כַּאֲשֶׁר סִלַּחְנוּ גַם־אֲנַחְנוּ לַחַיִּבֵינוּ :

Lam. iv. 10 in O. T.). 10. עֵקֶב noun (end, consequence) as prep. *because of* (Delitzsch has עֲלֵ־דָבָר). צְדָקָתָם *their righteousness* (a gloss on orig.). 11. בִּשְׁקֶר as Jer. v. 31, etc. (with art.) 'in falsehood' (falsely). יָבִיאוּ דְבַתְּכֶם רָעָה *bring your evil report* (comp. Gen. xxxvii. 2), i. e. an evil report of you. 12. הָרַבָּה inf. abs. hiph. of רָבָה used adverbially. See Gen. xv. 1. שְׁמִי in pause for שְׁמִי.

MATTHEW VI. 9-13.

9. תִתְפַּלְלוּ *gamets* in pause for *pathack*, p. 83, *Obs.* שֶׁבַשְׁמַיִם. The prefix שֶׁ with daghesh following is for אֲשֶׁר in later Heb. שְׁמֶךָ pause form. 11. חֲקֵנוּ *our portion*, from חָק § 155, comp. Prov. xxx. 8. [The Gk. ἐπιούσιος is of doubtful meaning: the Heb. is probably a paraphrase

13. וְאֵל־תְּבִיאֵנוּ לְיָדֵי נָסִיוֹן כִּי אִם־חֲלַצְנוּ מִן־הָרָע  
[כִּי לֹא הַמַּמְלָכָה וְהַגְּבוּרָה וְהַתַּפְאֶרֶת לְעוֹלָמִי  
עוֹלָמִים אָמֵן] :

320.

JOHN XV. 1-9.

THE TRUE VINE.

(Delitzsch.)

1. אֲנֹכִי הַגֶּפֶן הָאֱמִתִּית וְאָבִי הוּא הַפֶּרֶם : 2. כֹּל־  
שָׂרִיג בִּי אֲשֶׁר אֵינְנוּ עֹשֶׂה־פְּרִי יְסִירֵנוּ וְאֲשֶׁר יַעֲשֶׂה  
פְּרִי יִטְהַרְנוּ לַחֲרֻבוֹת אֶת־פְּרִיו : 3. אַתֶּם כָּעֵת  
מְטַהְרִים בַּעֲבוּר דְּבָרֵי אֲשֶׁר דִּבַּרְתִּי אֲלֵיכֶם : 4. עַמְדוּ־  
בִּי וְאֲנִי בָכֶם כַּאֲשֶׁר הַשָּׂרִיג בֹּל־יַעֲשֶׂה פְּרִי מֵאֱלֹו אִם־  
לֹא יַעֲמֵד בְּגֶפֶן כֵּן גַּם־אַתֶּם אִם־לֹא תַעֲמְדוּ בִּי :  
5. אֲנֹכִי הוּא הַגֶּפֶן וְאַתֶּם הַשָּׂרִיגִים הָעֹמְדִים בִּי וְאֲנִי בּוֹ  
הוּא יַעֲשֶׂה־פְּרִי לָרֹב כִּי בִלְעָדִי לֹא תוּכְלֹן עֲשׂוֹת  
מֵאוֹמָה : 6. אִישׁ אֲשֶׁר לֹא יַעֲמֵד בִּי הַשֶּׁלֶף פֶּשְׁרִיג  
הַהוּצָה וַיִּיבֹשׁ וַיִּלְקְטוּם וַיִּשְׁלִיכוּם אֶל־תּוֹף הָאֵשׁ וְהָיָה  
לְבָעֵר : 7. וְהָיָה אִם־תַּעֲמְדוּ בִּי וּדְבָרֵי יִהְיוּ בָכֶם

rather than an exact rendering.] 13. לְיָדֵי lit. *into the hands of*, used  
as prep. For the bracketed doxology see R.V. marg. אָמֵן adj. *sure, true*,  
used adverbially at the beginning or end of an utterance, to confirm it.

JOHN XV. 1-9.

4. אִם־אַתֶּם כֵּן thus also (is it with) *you*; i. e. as neg. precedes, 'no  
more can ye.' 5. הוּא emphatic. 6. לְבָעֵר inf. piel with prefix.  
7. כְּכָל־הַפֶּצֶזְכֶּם according to all your good pleasure, 'what ye will.' G. and

כָּל־חַפְצֵכֶם תִּשְׁאֲלוּ וַיַּעֲשֶׂה לָכֶם : 8. בִּזְמַת נִכְבֵּד  
אָבִי בַּעֲשׂוֹתְכֶם פְּרִי לָרֹב וְהָיִיתָם לִי לְתַלְמִידִים :

321.

ACTS XIII. 16-26.

ST. PAUL'S ADDRESS TO THE JEWS AT ANTIOCH.

(Ginsburg and Salkinson.)

16. וַיַּעֲמֵד פּוֹלוֹס וַיִּנָּפֶף יָדוֹ וַיֹּאמֶר אַנְשֵׁי יִשְׂרָאֵל  
וְגַם־הִירָאִים אֶת־הָאֱלֹהִים שִׁמְעוּנִי : 17. אֱלֹהֵי יִשְׂרָאֵל  
אֱלֹהֵי הָעָם הַזֶּה הוּא בָּחַר בַּאֲבוֹתֵינוּ וַיָּרֶם קָרְן לָעָם  
בְּהִיוֹתָם גֵּרִים בְּאֶרֶץ מִצְרַיִם וְהוּא הוֹצִיאָם מִשָּׁם בְּזֹרַע  
נְטוּיָה : 18. וַיֵּשֶׂא אֹתָם וַיַּכְלִלֵם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר :  
19. וַיִּשְׁמַד מִפְּנֵיהֶם שְׁבַע־גוֹיִם בְּאֶרֶץ פְּנֵעַן וַיַּסֵּל לָהֶם  
בַּחֲבֵל אֶת־אֲדָמָתָם לִירֵשֶׁת נַחֲלָה : 20. אַחֲרֵי־כֵן נָתַן  
לָהֶם שִׁפְטִים לְשִׁפְטֵם פְּאַרְבַּע מֵאוֹת וַחֲמִשִּׁים שָׁנָה  
עַד־שְׁמוּאֵל הַנָּבִיא : 21. בִּימֵיו שָׁאֲלוּ לְמֶלֶךְ עֲלֵיהֶם  
מֶלֶךְ וְהָאֱלֹהִים נָתַן לָהֶם אֶת־שְׁאוּל בֶּן־קִישׁ אִישׁ יְמִינִי  
לְמֶלֶךְ עֲלֵיהֶם אַרְבָּעִים שָׁנָה : 22. וְאַחֲרֵי הִסִּירוֹ אֹתוֹ

S. translate פָּכַל־מִשְׁאָלוֹת לְבָבְכֶם according to all the requests of your heart.

8. פְּרִי לָרֹב *fruit to abundance*, 'much fruit.' the prefix לְ after הָיִיתָ denoting apposition, § 273, n. 2.

Acts XIII. 16-26.

16. Παῦλος in Heb. letters. 17. בָּחַר generally takes an object with prefix בְּ, as Deut. vii. 6. וַיָּרֶם קָרְן לְ *uplifted the horn of* = exalted. בְּהִיוֹתָם inf. const. of הָיָה, pref. and suff. 'in their being,' when they were. 18. יַכְלִילֵם redup. piel (polel, § 145f.) of כוּל *nourished*. See Gen. xlv. 11. Gk. ἐτροποφόρησεν, var. reading from ἐτροποφόρησεν, *suffered their manners*. See R.V. and marg. 21. Note the paronomasia שָׁאֲלוּ... שְׁאוּל. יְמִינִי an ellipsis for Benjamin; Delitzsch בְּנִימִן. 22. הִסִּירוֹ inf. const. of סָר with suff., *His removal of him* (אֹתוֹ). אַחֲרֵי etc.



מִמֶּלֶךְ הַקִּים אֶת־דָּוִד לְמֶלֶךְ עֲלֵיהֶם אֲשֶׁר אָמַר עָלָיו  
וַיַּעֲיִדְנוּ מֵעַתָּה אֶת־דָּוִד בֶּן־יִשִׁי אִישׁ פֶּלֶבֶבִי אֲשֶׁר כָּל־  
חֲפָצֵי יִשְׂרָאֵל : 23. מִזֶּרְעוֹ הֵבִיא הָאֱלֹהִים כְּדַבְּרוֹ  
אֶת־יֵשׁוּעַ לְיִשְׂרָאֵל לְמוֹשִׁיעַ : 24. וַיְהִי אַחֲרֵי כֵן רָא  
יֹחָנָן אֶל־כָּל־עַם יִשְׂרָאֵל לְתִשְׁבָּה וּלְהִטָּבֵל לִפְנֵי בָאוֹ :  
25. וּבְכָלוֹת יֹחָנָן אֶת־מְרוּצָתוֹ אָמַר וּמָה־תַּחֲשַׁבּוֹן עָלַי  
מִי־אֲנִי לֹא אֲנִי הוּא כִּי הִנֵּה אַחֵר בָּא אַחֲרַי וְהוּא  
אֲשֶׁר קָלָתִי מִהֲתֵר־לוֹ שְׂרוֹף נֶעְלָיו אֲשֶׁר בִּרְגָלָיו :  
26. אַתֶּם אֲנָשִׁים אַחִים זֶרַע אַבְרָהָם וְכָל־יִרְאֵי  
אֱלֹהִים הַנִּמְצָאִים בְּתוֹכְכֶם אֵלֵינוּ דִּבֵּר הַיְשׁוּעָה  
הַזֹּאת שְׁלוֹחַ :

322.

## 1 CORINTHIANS XIII.

ST. PAUL'S DISCOURSE ON LOVE.

(Delitzsch.)

1. אִם־בְּלִשְׁנוֹת אֲנָשִׁים וּמַלְאָכִים אֲדַבֵּר וְאִין־בִּי  
הָאֲהָבָה הֵייתִי כַּנְחִישֵׁת הָמָּה אוֹ כַּצִּלְצֵל תִּרְוַעָה : 2. וְכִי

*respecting whom He said and bare witness to him.* etc., two O.T. passages interwoven, 1 Sam. xiii. 14, Ps. lxxxix. 21. כָּל־חֲפָצֵי יִשְׂרָאֵל quotation from Isaiah xlv. 28 (spoken there of Cyrus). 23. יֵשׁוּעַ = יהוֹשֻׁעַ *Jehovah is help*, § 263, in Gk. characters Ἰησοῦ-, with added case-ending. 24. יֹחָנָן ptc. hiph. (יָשַׁע) as subst., *Saviour*. 25. וּמָה *And what?* τί; R.V., but others read τίνα; מִי as indirect interrog. 26. הַנִּמְצָאִים *who are found in the midst of you*; an amplification of the Gk. ἐν ὑμῖν.

## 1 CORINTHIANS XIII.

1. הָמָּה f. ptc. qal of הָמָּה. 6. שִׂמְחָתָהּ *her rejoicing (is)*. עם *with*,

תְּהִיָּה־לִּי נְבוּאָה וְאֲדַע כָּל־הַסּוּדוֹת וְכָל־הַדַּעַת וְכִי  
 תְּהִיָּה־לִּי כָּל־הָאֱמוּנָה עַד כִּי־אֶעְתִּיק הָרִים וְאִין־בִּי  
 הָאֲהָבָה הָיִיתִי כְּאֵין: 3. וְאִם־אֶחְלַק אֶת־כָּל־הוֹנִי וְאִם־  
 אֶתֵּן אֶת־גּוֹפִי לְשַׂרְפָּה וְאִין־בִּי הָאֲהָבָה כָּל־זֹאת לֹא  
 תוֹעִילֵנִי: 4. הָאֲהָבָה מְאַרְכֶּת־אִף וְעֹשֶׂה חֶסֶד הָאֲהָבָה  
 לֹא תִקְנָא הָאֲהָבָה לֹא תִתְפָּאֵר וְלֹא תִתְרוֹמֵם: 5. לֹא  
 תַעֲשֶׂה דְבַר־תַּפְלָה וְלֹא תִבְקֹשׁ אֶת אֲשֶׁר־לָהּ וְלֹא  
 תִתְמַרְמֵר וְלֹא תַחֲשַׁב הָרָעָה: 6. לֹא תִשְׁמַח בַּעֲוֹלָה כִּי  
 שִׂמְחָתָהּ עִם־הָאֱמֶת: 7. אֶת־כָּל תִּשְׂא אֶת־כָּל תִּאֲמִין  
 אֶת־כָּל תִּקְוָה וְאֶת־כָּל תִּסְבָּל: 8. הָאֲהָבָה לֹא־תִבָּל  
 לְעוֹלָם אֲך־הַנְּבוּאוֹת הֵנָּה תִּבְטָלָנָה וְהַלְּשֹׁנוֹת תִּכָּלֶינָה  
 וְהַדַּעַת תִּבְטָל: 9. כִּי־קֶצֶת הוּא שִׂידְעֵנוּ וְקֶצֶת הוּא  
 שֶׁנִּבְאֵנוּ: 10. וְכִבּוֹא הַתָּמִים אִזְ עָבוּר תַּעֲבֹר הַקֶּצֶת:  
 11. כֹּאֲשֶׁר הָיִיתִי עוֹלִל כְּעוֹלִל דִּבְרָתִי כְּעוֹלִל הַגִּיתִי  
 כְּעוֹלִל חֲשַׁבְתִּי וְכֹאֲשֶׁר הָיִיתִי לְאִישׁ הַסִּירְתִּי דְּבָרִי  
 הָעוֹלִל: 12. כִּי כָעַת מִבִּיטִים אֲנִי חֲנֹנוּ בְּמִרְאָה וּבַחֲדִידוֹת  
 וְאִז פָּנִים אֶל־פָּנִים: 13. כָּעַת יוֹדַע אֲנִי קֶצֶחוּ וְאִז כֹּאֲשֶׁר  
 נֹדַעְתִּי אֲדַע אֶף־אֲנִי: 14. וְעַתָּה שְׁלֹשׁ־אַלֶּה תַעֲמֹדָנָה  
 הָאֱמוּנָה וְהַתִּקְוָה וְהָאֲהָבָה וְהַגְּדוּלָּה בֵּהֶן הִיא הָאֲהָבָה:

as Gk. *συγκαίρει*, see R.V. 9. Lit. *For a part is that which we know*,  
 etc. (שֶׁ prefix for אֲשֶׁר). G. and S. translate the verse *חֶלֶק קָטָן יָדַעְנוּ וְקֶצֶת*  
*a little portion we know*, etc. 10. עָבוּר inf. abs. with verb, *shall utterly*  
*vanish away*. 11. הַסִּירְתִּי hiph. of סִיר. 12. מִרְאָה *vision* means  
*mirror* in Ex. xxxviii. 8. חֲדִידוֹת plur., *riddles*, sing. in Gk.

## 323.

## HEBREWS I.

## OPENING OF THE EPISTLE TO THE HEBREWS.

(Delitzsch.)

1. הָאֱלֹהִים אֲשֶׁר-דִּבֶּר מִקֶּדֶם פְּעָמִים רַבּוֹת וּבְפָנִים  
שָׁנִים אֶל-אֲבֹתֵינוּ בְּיַד הַנְּבִיאִים דִּבֶּר אֵלֵינוּ בְּאַחֲרִית  
הַיָּמִים הָאֵלֶּה בְּיַד בְּנוֹ: 2. אֲשֶׁר-נָתַנּוּ לְיוֹרֵשׁ כָּל וְגַם-  
עָשָׂה בְּיָדוֹ אֶת-הָעוֹלָמוֹת: 3. וְהוּא זֶהר כְּבוֹדוֹ וְצֶלֶם  
יְשׁוּתוֹ וְנוֹשָׂא כָל בְּדַבֵּר גְּבוּרָתוֹ וְאַחֲרֵי עֲשׂתוֹ בְּנִפְעוּ  
מְהֵרָה חֲטָאֵתֵינוּ יֵשֵׁב לִימִין הַגְּדֹלָה בְּמְרוֹמִים: 4. וַיַּגְדֵּל  
מְאֹד מִן-הַמַּלְאָכִים כִּי אֲשֶׁר הָשֵׁם אֲשֶׁר נָחֲלוֹ יָקָר הוּא  
מִשְׁלָהֶם: 5. כִּי אֶל-מִי מִן-הַמַּלְאָכִים אָמַר מַעֲוֹלָם בְּנִי  
אֶתָּה אֲנִי הַיּוֹם יִלְדָּתִיךָ וְעוֹד אֲנִי אֶהְיֶה-לּוֹ לְאָב וְהוּא  
יֶהְיֶה-לִּי לְבֵן: 6. וּבִהְבִּיאוֹ אֶת-הַבְּכוֹר שְׁנִית לַעֲוֹלָם אָמַר  
וְהִשְׁתַּחֲוִּי-לוֹ כָּל-אֱלֹהִים: 7. הֵן עַל-הַמַּלְאָכִים הוּא  
אָמַר עָשָׂה מְלָאכָיו רוּחוֹת מִשְׁרָתָיו אִשׁ לֹהֵט: 8. אֲךְ

## HEBREWS I.

1. הָאֱלֹהִים with art.; *the true God*, ὁ Θεός. פְּעָמִים *c. noun, without prep., times, acc.*, § 291 *b.* שָׁנִים in later Heb., *manners*. בְּפָנִים ptc. plur. of שָׁנָה *to repeat*. בְּיַד *by means of*; Gk. ἐν. בְּאַחֲרִית הַיָּמִים *in the end of the days*, a prophetic formula, Gen. xlix. 1, Isa. ii. 2, etc. בְּנוֹ the possessive in Gk. See R.V. marg. 2. הָעוֹלָמוֹת, Gk. τοὺς αἰῶνας. 3. יְשׁוּתוֹ *substance* (not in O.T.), Gk. ὑπόστασις. 4. מִשְׁלָהֶם *than that which* (שָׁ for אֲשֶׁר) *is theirs*. 5. מַעֲוֹלָם a free translation of ποτέ, *ever*. Quotations from Ps. ii. 7; 2 Sam. vii. 14. 6. שְׁנִית *a second time* (Del. applies this to the Resurrection). לַעֲוֹלָם *to the age*, the world of men, οἰκουμένην. See Ps. xcvi. 7 (אֱלֹהִים, LXX ἄγγελοι). 7. הֵן in later Heb. *surely*. Here corresponding with אֲךְ ver. 8, as μὲν . . . δέ. עַל *with reference to* = πρὸς. See Ps. civ. 4. מִשְׁרָתָיו ptc. piel of שָׁרַת (not used in qal).



עַל־הֶבֶן אָמַר כְּסֹאֲךָ אֱלֹהִים עוֹלָם וְעַד שֶׁבֶט מִיֶּשֶׁר שֶׁבֶט  
מַלְכוּתֶךָ: 9. אָהַבְתָּ צָדֶק וַתִּשְׁנֵא רָשָׁע עַל־כֵּן מִשְׁחָךְ  
אֱלֹהִים אֱלֹהֶיךָ שָׁמַן שִׁשׁוֹן מַחֲבִירָה: 10. וְעוֹר אֶתָּה  
אֲדֹנִי לַאֲנִים הָאָרֶץ יִסְדֹת וּמַעֲשֵׂה יָדֶיךָ שָׁמַיִם: 11. הִמָּה  
יֵאבְדוּ וְאַתָּה תַעֲמֹד וְכֹלָם כַּבֵּד יִבְלוּ: 12. כָּל־בּוֹשׁ  
תַּחֲלִיפָם וַיִּחַלְפוּ וְאַתָּה הוּא וְשִׁנוּתֶיךָ לֹא יִתְּמוּ:  
13. וְאַל־מִי מִן־הַמַּלְאָכִים אָמַר מִעוֹלָם יָשָׁב לִימִינִי עַד־  
אֲשִׁית אֲבִיךָ הַדָּם לְרִגְלֶיךָ: 14. הֲלֹא־הֵם כָּלָם  
רוּחוֹת הַשָּׂרָת שְׁלוּחִים לְעֹזְרָה בְּעַד הַעֲתִידִים לְרִשְׁתָּ  
אֶת־הַיְשׁוּעָה:

324.

## HEBREWS XII. 18-29.

CHRISTIAN PRIVILEGES.

(Delitzsch.)

18. כִּי לֹא־בִאתֶם אֶל־הָר נִמְשָׁשׁ וּבַעֵר בְּאֵשׁ וְלֹא  
אֶל־עֲנָן וְעַרְפָּל וְסַעֲרָה: 19. וְלֹא לְקוֹל שׁוֹפָר וְלְקוֹל

8. אֱלֹהִים voc. See Ps. xlv. 7, 8. 10-12. See Ps. cii. 26-28. The quotation begins at לַאֲנִים, LXX κατ' ἀρχάς. Lord might have been rendered יהוה according to the tone of the Psalm, or, as preferred by Del., אֲדֹנִי. תַּחֲלִיפָם וַיִּחַלְפוּ the same verb in hiph. act. and qal intrans., *Thou shalt change them, and they shall change.* The Gk. has two verbs, ἐλίξεις, ἀλλαγήσονται. וְאַתָּה הוּא and *Thou art He*, as Isa. xlv. 4. לֹא יִתְּמוּ shall not be completed (תִּפְּסֹם), i. e. 'there shall now be an end to them,' expressed by the Gk. οὐκ ἐκλείψουσιν, 'shall not fail.' 13. See Ps. cx. 1. 14. רוּחוֹת הַשָּׂרָת spirits of the ministry (inf. piel). שְׁלוּחִים m. 'constructio ad sensum,' § 294. לְעֹזְרָה for the aid. The former word generally denotes *Divine service*, the latter *help to men*. בְּעַד Gk. διά, with acc., *for the sake of*. הַעֲתִידִים those who are prepared, or ready (adj.). לְרִשְׁתָּ inf. const. of יָרַשׁ. הַיְשׁוּעָה the salvation, emphatic (art. not in Gk.).

## HEBREWS XII. 18-29.

18. נִמְשָׁשׁ niph. not in O. T., *touched*, '1 alplable.' 19. שֶׁלֹא that not

הַדְּבָרִים אֲשֶׁר שָׁמְעִיו בְּקִשּׁוֹ שְׁלֹא יוֹסִיף לְדַבֵּר עִמָּהֶם  
 עוֹד : 20. כִּי לֹא-יִכְלּוּ לִשְׁאֵת אֶת אֲשֶׁר צִוּ וְאִם-  
 בְּהִמָּה תִּגַּע בְּדָר סָקֵל תִּסְקֹל [אוֹ-יִרְה תִּירָה בַּחַצִּים] :  
 21. וְהִמְרָאָה הִיָּה נֹרָא עַד-מְאֹד וַיֹּאמֶר מִשָּׁה יִגְרָתִי  
 וְחִרְדָּתִי : 22. כִּי אִם-בָּאתֶם אֶל-הָר צִיּוֹן וְאֶל-עִיר  
 אֱלֹהִים חַיִּים אֶל-יְרוּשָׁלַיִם שְׁבַשְׁמַיִם : 23. וְאֶל-עֶצְרַת  
 רַבְבוֹת הַמַּלְאָכִים וְעֵדֶת הַבְּכוֹרִים הַתְּנוּבִים בַּשָּׁמַיִם  
 וְאֶל-אֱלֹהִים שֹׁפֵט הַכֹּל וְאֶל-רוּחוֹת הַצְּדִיקִים הַנִּשְׁלָמִים :  
 24. וְאֶל-יֵשׁוּעַ מְלִיץ הַבְּרִית הַחֲדָשָׁה וְאֶל-דָּם הַהֲזָאָה  
 הַמֵּיטִיב דִּבָּר מִדֵּם-הַבֵּל : 25. לָכֵן רְאוּ פֶּן-תִּמְאֲנוּ  
 לִשְׁמֹעַ אֶל-הַמְדַּבֵּר כִּי הֵן לֹא נִמְלְטוּ הַמַּאֲנִים לִשְׁמֹעַ  
 אֶל-הַמְדַּבֵּר עִמָּהֶם בָּאָרֶץ אֲף כִּי-אֲנַחְנוּ אִם-נִמְאָן לִשְׁמֹעַ  
 בְּקוֹל הַמְדַּבֵּר מִן-הַשָּׁמַיִם : 26. אֲשֶׁר קוֹלוֹ הִרְעִישׁ אֶז  
 אֶת-הָאָרֶץ וְעַתָּה זֶה הַבְּטִיחַ לֵאמֹר עוֹד אֶחָת וְאֲנִי  
 מִרְעִישׁ לֹא לְבַד אֶת-הָאָרֶץ כִּי-גַם אֶת-הַשָּׁמַיִם :  
 27. וְזֶו עוֹד אֶחָת שְׁאֵמַר מִשְׁמִיעַ חֲלִיפַת הַנִּרְעָשִׁים אֲשֶׁר

(אֲשֶׁר for שֶׁ). יוֹסִיף etc., lit. *He would add to speak with them again* (pleonastic). 20. לִשְׁאֵת inf. const. from נָשָׂא. צִוּ pual from צָוָה.

בְּדָר prep. after verbs of touching, § 277 c. סָקֵל inf. abs., § 284 a. The bracketed words are omitted in the best copies. 21. עַד-מְאֹד *very exceedingly*, as Gen. xxvii. 33. For the repeated *var* see § 298. The sense is so . . . that.

יִגְרָתִי an *o*-verb; see § 198 a. 22. אֱלֹהִים חַיִּים *a living God*, Θεοῦ ζῶντος, more forcible without the article. שְׁבַשְׁמַיִם *which is in the heavens*.

עֶצְרַת etc., *a festal gathering*, (even) *myriads of the angels*. 23. הַכֹּל 'the whole' = *all*. 24. מְלִיץ ptc. hiph. of מָלַץ.

הַמֵּיטִיב דִּבָּר מִ' *'that doeth good to speak rather than,' i. e. that speaketh better*. דָּם is here expressed with הַבֵּל, not in Gk. 25. לָכֵן an addition by way of connective.

אֲף elliptical, *how much more or how much less*, according to the sense. Prov. xv. 11, Job ix. 14. 26. עוֹד אֶחָת etc., quoted, with some variation,

הם עֲשׂוּיִם לְמַעַן יַעֲמִד אֲשֶׁר אֵינְנוּ נִרְעָשׁ : 28. לִכְן  
 אֲנַחְנוּ הַמִּקְבָּלִים מִלְכוֹת אֲשֶׁר לֹא תְמוּשׁ נִבְאָה-נָא  
 בְּתוֹרָה וְנַעֲבֹד בָּהּ אֶת-הָאֱלֹהִים לְרַצּוֹן לוֹ בְּעֻנְיֵנוּ  
 וּבִירָאָה : 29. כִּי אֱלֹהֵינוּ אֵשׁ אֹכֶלֶה הוּא :

## CHAPTER VI.

### UNPOINTED PASSAGES.

The Student is recommended, first, to transcribe these passages, fully pointed, with the aid of the notes, and then to translate them into English.

The first two of these passages are from 1 Kings ix and 2 Chron. xxxvi respectively (slightly abridged). A comparison with the Bible text will be useful, not only in testing the student's work, but in illustrating the influence of 'Pause' upon the normal vowels of a word. In these two lessons the *athnach* is inserted as a guide.

#### 325. DIVINE PROMISES AND WARNINGS TO SOLOMON.

1. וַיְהִי כַּלּוֹת<sup>1</sup> שְׁלֹמֹה לִבְנוֹת אֶת-בֵּית יְהוָה וְאֶת-  
 בֵּית הַמֶּלֶךְ וְאֶת כָּל-חֶשֶׁק<sup>2</sup> שְׁלֹמֹה אֲשֶׁר חִפֵּץ לַעֲשׂוֹת :  
 2. וַיִּרְא<sup>3</sup> יְהוָה אֶל-שְׁלֹמֹה וַיֹּאמֶר אֵלָיו שָׁמַעְתִּי אֶת-

from Hag. ii. 6, 7 and 21. 28. מִקְבָּלִים (Gk. παραλαμβάνοντες) the word from which *Cabbala* is derived (the *received* doctrine). תְּמוּשׁ with potential force, see § 280. נִבְאָה-נָא cohortative, *let us come now*. בָּהּ *with it*, i. e. with reverence. הָאֱלֹהִים with the art., *the true God*, Gk. τῷ Θεῷ. לְרַצּוֹן adverbial, *acceptably*.

#### DIVINE PROMISES AND WARNINGS TO SOLOMON.

<sup>1</sup> Inf. piel of כָּלָה. <sup>2</sup> חֶשֶׁק *desire, pleasure*, but חִפֵּץ is perf. qal of an intrans. verb with similar meaning. <sup>3</sup> Niph.



תפלתך<sup>4</sup> ואת-תחנתך<sup>4</sup> אשר התחננתה<sup>5</sup> לפני הקדשתי  
את-הבית הזה אשר בנתה לשום<sup>6</sup> שמי-שם ער-  
עולם והיו עיני ולבי שם כל-הימים : 3. ואתה אם  
תלך לפני כאשר הלך דוד אביך בתם-<sup>7</sup> לבב ובישר<sup>7</sup>  
לעשות ככל אשר צויתך הקי<sup>8</sup> ומשפטי<sup>8</sup> תשמר :  
4. והקמתי את-כסא ממלכתך על-ישראל לעלם  
כאשר דברתי על-דוד אביך לאמר לא-יכרת<sup>9</sup> לך איש  
מעל כסא ישראל : 5. אם-שוב<sup>10</sup> תשבון אתם ובניכם  
מאחרי ולא תשמרו מצותי הקתי אשר נתתי לפניכם  
והלכתם ועבדתם אלהים אחרים והשתחוויתם להם :  
6. והכרתי<sup>11</sup> את-ישראל מעל פני האדמה אשר נתתי  
להם ואת הבית אשר הקדשתי לשמי אשלח<sup>12</sup> מעל  
פני והיה ישראל למשל<sup>13</sup> ולשנינה<sup>14</sup> בכל-העמים :  
7. והבית הזה<sup>15</sup> כל-עבר<sup>16</sup> עליו ישם<sup>17</sup> ושקק<sup>18</sup> ואמרו  
על-מה<sup>19</sup> עשה יהוה ככה<sup>20</sup> לארץ הזאת ולבית הזה :  
8. ואמרו על אשר עזבו את-יהוה אלהיהם אשר  
הוציא את-אבתם מארץ מצרים ויחזיקו<sup>21</sup> באלהים  
אחרים וישתחוו להם ויעבדום על-כן הביא יהוה  
עליהם את כל-הרעה הזאת :

<sup>4</sup> Noun ש"ע with ה.<sup>5</sup> Hithp. *he had implored*.<sup>6</sup> 'To join' =cause to dwell. The sense, *I have prepared for myself a holy place*.<sup>7</sup> Subst. הַם (adj. הָם); and subst. יָשָׁר *directness, rectitude* (adj. יָשָׁר).<sup>8</sup> Plural, with suff.<sup>9</sup> Impf. niph. The sense, *There shall not fail*.<sup>10</sup> Inf. abs. qal.<sup>11</sup> From כָּרַת.<sup>12</sup> Impf. piel.<sup>13</sup> לְ for, with

predicative signification.

<sup>14</sup> שָׁנָה a *taunt, laughing-stock*: from שָׁנָה*sharpen*.<sup>15</sup> Nom. abs.<sup>16</sup> Ptc. qal.<sup>17</sup> יָשָׁם impf. qal of שָׁםand שָׁם *to be astonished*.<sup>18</sup> = 'hiss,' 'deride.'<sup>19</sup> = 'wherefore?'<sup>20</sup> כָּכָה, from כָּה = כֹּה, and כָּ thus. Milel, like לָמָּה.<sup>21</sup> *laid hold on* (כָּ).

326. FULFILMENT OF DIVINE THREATENINGS AGAINST  
JUDAH.

1. בן-עשרים ואחת שנה צדקיהו<sup>1</sup> במלכו ואחת  
עשרה שנה מלך<sup>2</sup> בירושלם: 2. ויעש הרע בעיני  
יהוה ככל אשר-עשה יהויקים<sup>1</sup> ולא נכנע<sup>3</sup> מלפני  
ירמיהו<sup>1</sup> הנביא מפי<sup>4</sup> יהוה: 3. וגם במלך נבוכדנאצר<sup>1</sup>  
מרד<sup>5</sup> אשר השביעו<sup>6</sup> באלהים ויקש<sup>7</sup> את-ערפו ויאמץ<sup>8</sup>  
את-לבבו משוב<sup>9</sup> אל-יהוה אלהי ישראל: 4. גם  
כל-שרי הכהנים והעם הרבו<sup>10</sup> למעל-מעל ככל תעבות<sup>11</sup>  
הגוים ויטמאו<sup>12</sup> את-בית יהוה אשר הקדיש בירושלם:  
5. וישלח יהוה אלהי אבותיהם עליהם ביד-מלאכיו  
השכם ושלוח<sup>13</sup> כי-חמל<sup>14</sup> על-עמו ועל-מעונו<sup>15</sup>: 6. ויהיו  
מלעגים<sup>16</sup> במלאכי האלהים ובזוים<sup>17</sup> דבריו ומתעתעים<sup>18</sup>  
בנביאיו עד עלות<sup>19</sup> חמת-יהוה בעמו עד-לאין<sup>20</sup>  
מרפא<sup>21</sup>: 7. ויעל<sup>22</sup> עליהם את-מלך כשדים<sup>23</sup> ויהרג  
בחוריהם<sup>24</sup> בחרב בבית מקדשם<sup>25</sup> ולא חמל על-בחור  
ובתולה<sup>26</sup> זקן וישש<sup>27</sup> הכל נתן בידו: 8. וכל כלי

FULFILMENT OF DIVINE THREATENINGS AGAINST JUDAH.

<sup>1</sup> Proper name. <sup>2</sup> Verb. <sup>3</sup> Niph., *humbled himself*. <sup>4</sup> = *according to the command* (mouth) of. <sup>5</sup> מָרַד (with בָּ = *against*). <sup>6</sup> Hiph. of יָצַב, *made to swear*. <sup>7</sup> Impf. hiph. apoc. of קָשָׁה, *stiffen*. <sup>8</sup> Impf. piel. <sup>9</sup> מִן with inf. = 'that not.' <sup>10</sup> Pf. hiph. of רָבָה, lit. *multiplied to transgress transgression*. <sup>11</sup> הוֹעֵבָה (from הָעֵבָה) *abominable deed*. <sup>12</sup> Impf. piel. <sup>13</sup> Inf. abs. qal after הָשִׁיב with adverbial force: 'earnestly and constantly.' <sup>14</sup> *He pitied, 'spared,'* with עָל. <sup>15</sup> *Dwelling, from* עִין. <sup>16</sup> לָעֵב (only in hiph.) *mocked, with* בָּ. <sup>17</sup> Ptc. qal. <sup>18</sup> Hithpol. of הָעֵב *derided, with* בָּ. <sup>19</sup> Inf. const. qal of עָלָה. <sup>20</sup> Lit. *till there was nothing of*. <sup>21</sup> מִרְפָּא (from רָפָא) 'healing,' *help*. <sup>22</sup> Hiph. apoc. <sup>23</sup> *Chaldeans*, בְּשָׁדִים. <sup>24</sup> בָּחורים, pl. בָּחוּרִים, *a young man*. <sup>25</sup> מִקְדָּשׁ *holy place*. <sup>26</sup> 'Virgin,' 'young woman.' <sup>27</sup> יָשֵׁשׁ *hoary head* = 'the aged.'

בית האלהים הגדולים והקטנים ואוצרות<sup>28</sup> בית יהוה  
ואוצרות המלך ושָׁרְיוֹ הכל הביא בבל<sup>29</sup> : 9. וישרפו  
את-בית האלהים וינתצו<sup>30</sup> את חומת ירושלם וכל-  
ארמנותיה<sup>31</sup> שָׂרְפוּ באש וכל-כלי מחמדיה<sup>32</sup> להשחית<sup>33</sup> :  
10. ויגל<sup>34</sup> השארית<sup>35</sup> מן-החרב אל-בבל ויהיו-לו  
ולבניו לעבדים עד-מלך מלכות פרס<sup>36</sup> :

327.

## EARLY CHRISTIANITY DESCRIBED

(in a Letter to an Enquiring Heathen).

V. לעבדי המשיח<sup>1</sup> לא היתה ארץ אחת<sup>2</sup> ולא לשון  
ולא משפט אחד להפרדם<sup>3</sup> מכל-האנשים : 2. לא  
ישבו<sup>4</sup> בעריהם לברם ולא נלעג<sup>5</sup> לשונם משמוע ולא  
סרה דרכם מן האנשים האחרים<sup>6</sup> : 3. לא נמצא  
לקחם<sup>7</sup> בחקר<sup>8</sup> האדם וביגיעת<sup>9</sup> הערומים<sup>10</sup> וגם לא

<sup>28</sup> אוֹצֵר *treasure*. <sup>29</sup> בָּבֶל *Babylon*. <sup>30</sup> Piel, *broke it down*. <sup>31</sup> אֲרָמוֹן *castle, palace*. <sup>32</sup> מְחַמְדִּים, pl. מְחַמְדִּים, *desire, something desired, hence jewel, from חָמַד*. <sup>33</sup> Inf. with ל, as marking the purpose, *so that they...* <sup>34</sup> Hiph. = *deportavit*. <sup>35</sup> *The residue from the sword; 'those whom the sword had spared.'* <sup>36</sup> פָּרַס, in pause פָּרַס, *a Persian, (collective) Persia*.

## EARLY CHRISTIANITY DESCRIBED.

A free rendering into Hebrew of a passage from the *Epistle to Diognetus*, a work by an unknown author, probably of the second century. It is appended, in the only known MS., to the writings of Justin Martyr. Bishop Lightfoot is disposed to attribute it to Pantaenus, the master of Clement of Alexandria (c. A.D. 180-210). It is a simple and impressive plea for Christianity, evidently addressed to a heathen enquirer after the truth.

<sup>1</sup> = 'servants of the Messiah,' i.e. Christians. <sup>2</sup> Cf. Gen. xi. 1. <sup>3</sup> Inf. niph. of פָּרַר; Gk. διακρίνειν. <sup>4</sup> Impf., as denoting repetition. <sup>5</sup> לָעַג niph., *barbare locutus est*. <sup>6</sup> In original, βίον παράσημον ἀσκούσι. <sup>7</sup> לָקַח *doctrine*. <sup>8</sup> חָקַר *an examination*. <sup>9</sup> From יָנִיעָה *weariness*. <sup>10</sup> Here = *inquisitive*; in Gk. πολυπράγμων.



מורים<sup>11</sup> בתונם לתת חקותיהם ללמודים<sup>12</sup> ;  
 4. יִשְׁבוּ<sup>13</sup> ערים בבני יוֹן<sup>14</sup> אִישׁ בארץ אבותיו ולבושם  
 ואכלם ככל-סביביהם<sup>15</sup> ואִישׁ יעשה כמישפט עמו  
 בכל-דרכיו : 5. וחקת<sup>16</sup> דרכם תפלא<sup>17</sup> בעיני כל-  
 האדם וראיהם יִשְׁמוּ<sup>18</sup> עליהם : 6. ישבו את-ארץ  
 מולדתם והנם כגרים<sup>19</sup> ירשו את-כל-הטוב כאזרח<sup>20</sup>  
 וישאו את-כל-הרע כנכרים : 7. בבשר<sup>21</sup> יחיו ולא  
 ילכו בבשר<sup>21</sup> : 8. בארץ מקום מגריהם ובשמים בית  
 שבתם<sup>22</sup> : 9. יִשְׁמְרוּ את-החקים אשר נכתבו לעמים  
 ובמעשיהם עזו<sup>23</sup> מן החקים : 10. אהבו<sup>24</sup> את-כל-  
 האנשים ועשקו<sup>25</sup> לכלם : 11. אין יודע את-פעלם  
 והשופט מרשיע אותם : 12. ינתנו למות ויקומו לחיים  
 רשים<sup>26</sup> המה ומעשירים רבים חסרו כל-דבר ושבעו  
 כל-דבר : 13. נשאו חרפה ובחרפה גדול כבודם :  
 14. יגדפם<sup>27</sup> חרוגל<sup>28</sup> ונצדקו ישמעו את-קללתם<sup>29</sup>  
 והמה מדברים<sup>30</sup> ברכה : עברת<sup>31</sup> האנשים תלחץ  
 אתם והמה מכבדים<sup>30</sup> את-בני אדם : 15. ייטיבו  
 והנה בני מות<sup>32</sup> המה כמרעים ויום ההרגה<sup>33</sup> כיום  
 שמחה וכיום הצלת<sup>34</sup> נפשם : 16. היהודים ילחמו<sup>35</sup>

<sup>11</sup> *Teachers*, ptc. hiph. of יָרָה; whence also הִנְיָה. <sup>12</sup> *Learners*, ptc. qal pass. <sup>13</sup> Impf., as denoting repetition. <sup>14</sup> Πόλεις Ἑλληνίδας, *Javan, Ionia*. <sup>15</sup> *Loca circumjacentia*. <sup>16</sup> Κατάστασις τῆς ἑαυτῶν πολιτείας. <sup>17</sup> Niph. <sup>18</sup> From שָׁמַם. <sup>19</sup> Ὡς πάροικοι. <sup>20</sup> אֲזָרָה *indigena*; sing. coll. <sup>21</sup> *Flesh*, in two meanings. <sup>22</sup> Ἐπὶ γῆς διατρίβουσιν ἀλλ' ἐν οὐρανῷ πολιτεύονται. <sup>23</sup> From עָנָן. <sup>24</sup> Pf. with the signification of the present, as with many other verbs of like signification in this connection. <sup>25</sup> Pual. <sup>26</sup> From רָשָׁע. <sup>27</sup> Piel. <sup>28</sup> *The slanderer*, qal ptc. <sup>29</sup> *They listen to their reviling*; κολάζονται. <sup>30</sup> Ptc. piel. <sup>31</sup> עָבַרְתָּ ὑβρίσ. <sup>32</sup> *Sons of death*, 'condemned to die.' <sup>33</sup> הֲרָגָה *slaughter*. <sup>34</sup> יִצְלָה *deliverance*; κολαζόμενοι χαίρουσιν ὡς ζωοποιούμενοι. <sup>35</sup> Niph.

בהם כאשר בגוים ובני יון רדפו אתם ולא ידעו  
איביהם לדבר למה ישנאום:

VI. הנה בדבר אחר אגיד<sup>36</sup> כנפש האדם בגויה  
כעבדי<sup>37</sup> המשיח באנשים: 2. כי ישבה הנפש בגויה  
ולא היתה מגויה: 3. והם ישבו בחלד<sup>38</sup> ולא היו  
מחלר: 4. לא נראתה הנפש ינסגרה בבשר הנראה  
וגם הם נורעו בשבתם<sup>39</sup> באנשים ויראת אלהים אשר  
בם לא תודע: 5. שנא הבשר את-הנפש חנם<sup>40</sup> ונלחם  
בה: 6. כי עצרה<sup>41</sup> הנפש את-הבשר לעשות כתאותו<sup>42</sup>  
ואת-למודי המשיח שנאו האנשים כי עצרום מן  
ההוות<sup>43</sup>: 7. הנפש אהבה את-הבשר השנא ואת-  
בדיו<sup>44</sup> ועבדי המשיח אהבו את-השנאים: 8. נסגרה  
הנפש בבשר והיא מכלכלה<sup>45</sup> את-הבשר כן געצרים  
אלה בארץ כבית כלא<sup>46</sup> והנם מכלכלים את-הארץ:

<sup>36</sup> 'Απλῶς δ' εἰπεῖν.<sup>37</sup> פ . . . פ, see Vocabulary.<sup>38</sup> חֵלֶד *alōn*.<sup>39</sup> Inf. constr.<sup>40</sup> Μηδὲν ἀδικουμένη.<sup>41</sup> עָצַר *to restrain, shut in*;sometimes with ל of that which is checked, as 2 Kings iv. 24. <sup>42</sup> תַּאֲוָה*desire, longing.*<sup>43</sup> הֵוָה *lust.*<sup>44</sup> בְּדִים (from בָּדַד *to sever*), *parts* ofthe body, *limbs, members.*<sup>45</sup> Συνέχει.<sup>46</sup> בֵּית כְּלָא *prison.*

328. EXTRACT FROM THE RECENTLY-DISCOVERED FRAGMENTS  
OF THE HEBREW ORIGINAL OF THE WISDOM OF BEN  
SIRA (ECCLESIASTICUS)\*.

\* \* Place the accents, *athnach* for the half-verse and *šilluq* for the end,  
on the tone syllables.

CHAPTER XLIV. 1-15.

שִׁבַּח<sup>1</sup> אֲבוֹת עוֹלָם

אהללה נא אנשי הסד	1	את <sup>2</sup> אבותינו בדורותם
רב כבוד חלק להם <sup>2</sup> עליון	2	וגדלו מימות עולם
דורי <sup>3</sup> ארץ במלכותם	3	ואנשי שם בגבורתם
היועצים <sup>4</sup> בתבונתם	3*	וחזוי כל בנבואתם
שרי גוים במזמתם	4	ורוזנים במחקרותם <sup>5</sup>
חכמי שיה בספרתם	4*	ומושלים במשמרותם
חוקרי מזמור על חוק <sup>6</sup>	5	נושאי משל בכתב
אנשי חיל וסומכי <sup>7</sup> נח	6	ושוקטים על מכונתם
כל אלה בדורם נכבדו <sup>2</sup>	7	ובימיהם תפארתם
יש מהם הניחו <sup>8</sup> שם	8	להשתענות <sup>9</sup> בנחלתם

CHAPTER XLIV. 1-15.

\* Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., with the early versions (Greek, Syriac, and Latin), and an English translation. Oxford, Clarendon Press, 1897. The portion comprised is from xxxix. 15 to xlix. 11. For the most part the language is pure Hebrew, with but slight Rabbinical or Aramaic admixture. The extract, with some alterations as noted below, is inserted here by generous permission of the Publishers.

<sup>1</sup> TITLE, שִׁבַּח *praise*: see the verb (piel) Ps. lxiii. 4, cxvii. 1, etc.

<sup>2</sup> Added from margin. <sup>3</sup> Prob. רוֹדִי (marg.) ptc. qal of רָדָה *to have dominion over*, as Gk. κυριεύοντες. <sup>4</sup> Counsellors (Isa. ix. 5). <sup>5</sup> In

their searchings out (מִחְקָרוֹת cf. Ps. xcv. 4). The Gk. must have been rendered from a different text. <sup>6</sup> קוֹ (marg.) *measure or rule* (see

Ps. xix. 5). <sup>7</sup> וְסֻמוֹכֵי (marg.) *supported*; Gk. ἀεχορηγημένοι, *furnished*.

<sup>8</sup> Hiph. of נִחַח *to bequeath* (cf. Eccles. ii. 18). <sup>9</sup> Marg. השתעוה *to*

*narrate*, hithp. inf. of שָׁעָה.



9	וַיֵּשׁ מֵהֶם אֲשֶׁר אֵין לוֹ זֶכֶר	וַיִּשְׁבְּתוּ כֹאֲשֶׁר שָׁבְתוּ
9*	כֹּאֲשֶׁר לֹא הָיוּ הָיוּ	וּבְנֵיהֶם מֵאַחֲרֵיהֶם
10	וְאוֹלָם אֱלֹהִים אֲנָשִׁי חֶסֶד	וּתְקוּתָם לֹא תִשָּׁבֵת <sup>10</sup>
11	עִם זֶרַעַם נֶאֱמָן טוֹבִים	וְנִחַלְתֶּם לְבְנֵי בָנִים
13	עַד עוֹלָם יַעֲמֹד זֶכֶר־	וְצַדִּיקְתֶּם לֹא תִשָּׁכַח <sup>11</sup>
14	גִּוִּיתֵיהֶם שָׁכְבוּ בְשָׁלוֹם	וְשִׁמּוֹתָם יִחְיֶה לְדוֹר וָדוֹר <sup>12</sup>
15	חֲכָמָתָם תִּשְׁנֶה עֵדָה	וְתִהְיֶה לָּהֶם יִסְפָּר קֹהֵל <sup>13</sup>

329.

## SAYINGS OF THE JEWISH FATHERS.

The following sentences are taken from the *Pirqé Aboth*, a tractate of the Jewish Mishna<sup>1</sup>, and illustrate the highest ethical teaching of the Rabbis. The language is that of a transitional period, but will present little difficulty to the student of Biblical Hebrew. Some words, non-occurrent in the Hebrew Scriptures, will be readily traced to their roots; while words and constructions belonging to the New Hebrew, or to Aramaic, are explained in the notes.

Special points observable are (1) the use of *תּוֹרָה* *Law*, without the article, almost as a proper name; (2) the relative *שֶׁ*, see § 296 *f*, in its wider use as a conjunction, with *שֶׁל* (*אֲשֶׁר* *לְ*) as a preposition governing the genitive; (3) the very common occurrence of the termination *וֵת* in abstract nouns and substantivized infinitives; (4) the plural *יֵן* instead of *יָם*. The editions, however, greatly differ in this last respect.

<sup>10</sup> *Their hope shall not perish*; Gk. *ὡν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν*, 'whose righteous deeds have not been forgotten.' <sup>11</sup> MS. here defective; verb inserted impf. niph. <sup>12</sup> Verse supplied from Gk. <sup>13</sup> Verse added from margin.

## SAYINGS OF THE JEWISH FATHERS.

<sup>1</sup> See *Die Sprüche der Väter, ein ethischer Mischna-Traktat*, ed. Prof. H. M. Strack, 2nd ed., Berlin, 1888; and for a translation, with valuable notes and dissertations, *Sayings of the Jewish Fathers*, by Charles Taylor, D.D., Cambridge, 2nd ed., 1897; also a compendious edition of the text, Heb. and Eng., by the late Dr. Robert Young, Edinburgh. The references to chapters and sections are from Strack's edition.

## (1) Preface (ch. i. § 1).

מֹשֶׁה קִבֵּל<sup>1</sup> תּוֹרָה מִסִּינַי<sup>2</sup> • וּמִסֵּרָה לִיהוֹשֻׁעַ • וִיהוֹשֻׁעַ  
 לְזֻקְנִים • וְזֻקְנִים לְנָבִיאִים • וְנָבִיאִים מִסֵּרָה<sup>3</sup> לְאֲנָשִׁי  
 כְּנֶסֶת<sup>4</sup> הַגְּדוּלָּה • הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים : הֵיוּ  
 מִתּוֹנִים בְּדִין • וְהִעֲמִירוּ תַלְמִידִים הֵרֵבָה • וַעֲשׂוּ סִיג<sup>5</sup>  
 לַתּוֹרָה :

## (2) Pillars of the World (ch. i. § 2).

(*Simon the Just.*)

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד עַל הַתּוֹרָה וְעַל  
 הָעֲבוּדָה<sup>6</sup> וְעַל גְּמִילוּת<sup>7</sup> חֲסָדִים :

## (3) Dutiful Service (ch. i. § 3).

(*Antigonus of Soko.*)

אֵל תִּהְיוּ כְּעֹבְדִים הַמְּשֻׁמְשֵׁן אֶת הָרֵב<sup>8</sup> עַל מִנֵּת<sup>9</sup>  
 לְקַבֵּל פֶּרֶס<sup>10</sup> • אֵלָּא<sup>11</sup> הֵיוּ כְּעֹבְדִים הַמְּשֻׁמְשֵׁן אֶת הָרֵב  
 שֶׁלֹּא עַל מִנֵּת לְקַבֵּל פֶּרֶס וַיְהִי מוֹרָא שָׁמַיִם<sup>12</sup> עֲלֵיכֶם :

## (4) Golden Silence (ch. i. § 17).

(*Simeon, son of Gamaliel.*)

כָּל יָמַי גִּדַּלְתִּי בֵּין הַחֲכָמִים וְלֹא מִצְאָתִי לְגוֹף<sup>13</sup> טוֹב  
 מִשְׁתִּיקָה<sup>14</sup> • וְלֹא הַמְּדַרְשׁ<sup>15</sup> הוּא הָעֵקֶר אֵלָּא הַמַּעֲשֶׂה •  
 וְכָל הַמְּרַבֵּה דְּבָרִים מֵבִיא חֲטָא :

<sup>1</sup> Piel. <sup>2</sup> From Sinai. <sup>3</sup> קָסַר (later Heb.) delivered. <sup>4</sup> כְּנֶסֶת  
 synagogue : see verb, Esther iv. 16. <sup>5</sup> סִיג a fence. <sup>6</sup> עֲבוּדָה Divine  
 service. <sup>7</sup> The requital, or bestowal of. <sup>8</sup> Lord, dominus. <sup>9</sup> (ל) עַל-מִנֵּת  
 with a view to. <sup>10</sup> פֶּרֶס recompence. <sup>11</sup> אֵלָּא but, sondern. <sup>12</sup> שָׁמַיִם  
 heaven, continually in later Heb. metonymy for God. <sup>13</sup> גוֹף (later  
 Heb.) a body, a man. <sup>14</sup> Silence, from שָׁתָק. <sup>15</sup> מְדַרְשׁ study, learn-  
 ing, from דָּרַשׁ.

(5) **Forces that Sustain the World**: see (2); (ch. i. § 18).

(*Simeon, son of Gamaliel II.*)

על שלשה דברים העולם עומד • על הדין ועל  
האמת ועל השלום שנאמר <sup>16</sup> 'אמת ומשפט שלום  
שפטו בשעריכם':

(6) **Study and Business** (ch. ii. § 2).

(*Gamaliel, son of R. Jehudah.*)

יפה תלמוד <sup>17</sup> תורה עם דרך ארץ <sup>18</sup> שיגיעת <sup>19</sup>  
שניהם משכהת <sup>20</sup> עון וכל תורה שאין עמה מלאכה  
סופה <sup>21</sup> בטלה וגוררת <sup>22</sup> עון:

(7) **God's Will and Ours** (ch. ii. § 4).

(*By the same.*)

עשה רצונו כרצונך • כרי <sup>23</sup> שיעשה רצונך כרצונו •  
בטל <sup>24</sup> רצונך מפני רצונו כדי שיבטל רצון אחרים  
מפני רצונך:

(8) **Our Day's Work** (ch. ii. §§ 15, 16).

(*R. Tarphon.*)

היום קצר והמלאכה מרבה והפועלים עצלים •  
והשכר הרבה • ובעל הבית דוחק <sup>25</sup>: לא עליך  
המלאכה לגמור • ולא אתה בן חורין <sup>26</sup> להבטל

<sup>16</sup> שִׁנְאָמַר (§ 297 f) as it is said, a formula of citation from Scripture; see Zech. viii. 16. <sup>17</sup> Study; cf. Talmud. <sup>18</sup> דֶּרֶךְ אֶרֶץ worldly

business or care. <sup>19</sup> יְגִיעָה the practice of (יָגַע) with שִׁי. <sup>20</sup> Hiph. ptc. of

שָׁכַח. <sup>21</sup> (At) the end of it = at length (post-biblical). <sup>22</sup> Fem. ptc.

segholate form; 'involves' or occasions. <sup>23</sup> כָּרִי followed by שִׁי, in order

that. <sup>24</sup> Piel, 'cause to cease,' cf. Eccles. xii. 3; annul. <sup>25</sup> Ptc. of

דָּחַק to 'urge, press on,' urgent. <sup>26</sup> 'Son of nobles'; free.



ממנה • אם למדת תורה הרבה נותנין לך שכר  
 הרבה <sup>27</sup> • ונאמן <sup>28</sup> הוא בעל מלאכתך שישלם  
 לך שכר פעולתך • ודע שמתן שכרן <sup>29</sup> של-צדיקים  
 לעתיד לבוא <sup>30</sup> :

(9) Root and Branch (ch. iii. § 17).

(*R. La'zar ben 'Azariah.*)

כל שחכמתי מרובה ממעשיו למה הוא דומה <sup>31</sup> •  
 לאילן <sup>32</sup> שענפיו מרובין ושרשיו מועטין • והרוח באה  
 ועוקרתו והופכתו על פניו [שנאמר <sup>33</sup> 'והיה כערער  
 בערבה ולא יראה כי יבוא טוב • ושכן חררים  
 במדבר ארץ מלחה ולא תשב'] וכל-שמעשיו מרובין  
 מחכמתו למה הוא דומה לאילן שענפיו מועטין  
 ושרשיו מרובין • אפלו <sup>34</sup> כל הרוחות שבעולם באות  
 ונושבות בו • אין מזיוות אותו ממקומו :

(10) Intrusions (ch. iv. § 18).

(*R. Simeon ben-Eleazar.*)

אל תרצה <sup>35</sup> את חברך בשעת כעסו • ואל תנחמהו <sup>36</sup>  
 בשעה שמתו <sup>37</sup> מוטל לפניו ואל תשאל לו בשעת  
 נדרו • ואל השתדל <sup>38</sup> לראותו בשעת קלקלתו <sup>39</sup> :

<sup>27</sup> As adj., *much*. <sup>28</sup> Ptc., as present, see § 276 *e*. <sup>29</sup> Suffix redundant :  
 'that their reward,' i. e. that of the righteous. <sup>30</sup> The 'time to come';  
 either *coming days* or the *future life*. <sup>31</sup> *To what is he like?* cf. Luke

xiii. 18, &c. <sup>32</sup> אֵילָן Chaldee, *a tree*. <sup>33</sup> The quotation (Jer. xvii. 6)  
 is omitted in many copies. <sup>34</sup> אַפְלו post-biblical, *even though*.

<sup>35</sup> *Conciliate*, as Job xx. 10 (piel). <sup>36</sup> Cf. Isa. xxii. 4. <sup>37</sup> שָׁמְתוּ  
 (qal ptc. מִיתָ). <sup>38</sup> Hithp. of שָׁדַל (post-biblical) *to endeavour*. <sup>39</sup> Noun  
 from קָלַל, light esteem, *disgrace*.

## (II) Characteristics of the Torah Student (ch. vi. §§ 5, 6).

(R. Jehoshua ben-Levi.)

התורה נקנית בארבעים ושמונה דברים • ואלו הן :  
 בתלמוד בשמיעת <sup>40</sup> האזן בעריכת <sup>41</sup> ששתים בבינת  
 הלב בשכלות <sup>42</sup> הלב באימה <sup>43</sup> ביראה בענוה בשמחה  
 בטהרה בשמח <sup>44</sup> חכמים בדקדוק <sup>45</sup> חברים ובפלפול <sup>46</sup>  
 התלמידים בישוב <sup>47</sup> במקרא <sup>48</sup> במשנה <sup>49</sup> במעוט  
 סחורה <sup>50</sup> במעוט דרך ארץ במעוט תענוג במעוט שנה  
 במעוט שיחה במעוט שחוק בארך אפים <sup>51</sup> בלב טוב  
 באמונת <sup>52</sup> חכמים בקבלת היסורין <sup>53</sup> : המכיר את  
 מקומו • והשמח <sup>54</sup> בחלקו • והעושה סיג <sup>55</sup> לדבריו •  
 ואינו מחזיק טובה לעצמו <sup>56</sup> • אוהב את המקום •  
 אוהב את הבריות <sup>57</sup> • אוהב את הצדקות אוהב את  
 המישרים <sup>58</sup> • אוהב את התוכחות <sup>59</sup> • ומתרחק מן  
 הכבוד • ולא מגים <sup>60</sup> לבו בתלמודו • ואינו שמה  
 בהוראה <sup>61</sup> • נושא בעול <sup>62</sup> עם חברו • ומכריע לכף  
 זכות <sup>63</sup> • ומעמידו על האמת • ומעמידו על השלום

<sup>40</sup> Const. of שְׁמִיעָה 'hearing,' attention (post-bibl.). <sup>41</sup> Const. of עֲרִיכָה preparation. <sup>42</sup> שְׁכֻלָּה discernment = שָׁכַל 1 Chron. xxii. 12. <sup>43</sup> See Prov. xx. 2. <sup>44</sup> שְׂמֹחַ attendance upon. <sup>45</sup> דְּקָדוּק discussion (דָּקַק to crush). <sup>46</sup> פְּלִפּוּל keen disputation (פָּלַל to divide, split). <sup>47</sup> יְשׁוּב sedateness (יָשַׁב). <sup>48</sup> מִקְרָא reading, i. e. of Scripture; see Neh. viii. 8. <sup>49</sup> Mishnah, the Second (Law): a post-biblical word and idea. <sup>50</sup> סְחֻרָה traffic (Ezek. xxvii. 15). <sup>51</sup> Long-suffering. <sup>52</sup> Const., confidence in. <sup>53</sup> By acceptance of the (appointed) chastisements. <sup>54</sup> Adj. joyful. <sup>55</sup> See note 5, p. 221. <sup>56</sup> 'Goodness,' or merit, to himself. <sup>57</sup> 'Creations' (cf. Num. xvi. 30), i. e. all created things. <sup>58</sup> Uprightness (only in יל. Prov. i. 3; ii. 9, etc.). <sup>59</sup> Admonitions, reproofs (Prov. vi. 23). <sup>60</sup> Hiph. pte. (הָגִים) with לְבוֹ over-estimates himself. <sup>61</sup> Information, lore, especially ritualistic. <sup>62</sup> בְּעוֹל a yoke; the בְּ redundant, as Job vii. 13. <sup>63</sup> כֶּף זְכוּת scale of merit (זְכוּת post-biblical, from זָכָה to be pure, faultless).

ומתישב<sup>64</sup> לבו בתלמודו • שואל ומשיב<sup>65</sup> שומע  
ומוסיף • הלומד על מנת ללמד<sup>66</sup> והלומד על  
מנת לעשות • המחנים את רבו<sup>67</sup> והמכון<sup>68</sup> את  
שמועתו • והאומר דבר בשם אומרו • הא<sup>69</sup> למדת  
כל האומר דבר בשם אומרו מביא גאולה<sup>70</sup>  
לעולם • שנאמר 'ותאמר אסתר<sup>71</sup> למלך בשם  
מרדכי':

(12) Torah the Supreme Treasure (ch. vi. § 9).

(R. José ben-Qisma.)

פעם אחת הייתי מהלך בדרך ופגע בי אדם אחד •  
ונתן לי שלום<sup>72</sup> והחזרתי<sup>73</sup> לו שלום • אמר לי רבי  
מאיזה<sup>74</sup> מקום אתה • אמרתי לו מעיר גדולה של  
חכמים ושל סופרים אני • אמר לי רבי רצונך<sup>75</sup>  
שתדור<sup>76</sup> עמנו במקומנו ואני אתן לך אלף אלפים  
דינרי<sup>77</sup> זהב ואבנים טובות ומרגליות<sup>78</sup> • אמרתי לו בני  
אם אתה נותן לי כל-כסף וזהב ואבנים טובות  
ומרגליות שבעולם איני דר אלא במקום תורה •  
ולא עוד שבשעת<sup>79</sup> פטירתו<sup>80</sup> של אדם אין מלוין<sup>81</sup>  
אותו לא כסף ולא זהב ולא אבנים טובות

<sup>64</sup> Hithp. of יָשַׁב, post-biblical, *settles himself down*. <sup>65</sup> Answering, as Prov. xviii. 13; xxiv. 26. <sup>66</sup> Piel, *to teach*. <sup>67</sup> His master (learning from the disciple). <sup>68</sup> מִכְּבִּין ptc. piel, later Heb., from כָּבַן *steadfastly directing* (his heart) to. <sup>69</sup> Interj. *lo!* <sup>70</sup> Or, גְּאֻלָּה redemption, deliverance. <sup>71</sup> See Esther ii. 22. <sup>72</sup> Formula of salutation. <sup>73</sup> Hiph. of חָזַר, post-biblical, *to return*. <sup>74</sup> Whence? מִקוֹם pleonastic. <sup>75</sup> (If it be) *thy pleasure*. <sup>76</sup> That thou dwell, דוּר Ps. lxxxiv. 11. <sup>77</sup> Dinars. <sup>78</sup> מִרְגְּלִיּוֹת pearls. <sup>79</sup> שְׁעָה const. of שְׁעָה *moment*, from verb 'to glance' (*Augenblick*). <sup>80</sup> פְּטִירָה departure, death. <sup>81</sup> Ptc. piel of לָךְ *to accompany*.



ומרגליות אלא תורה ומעשים טובים בלבד<sup>82</sup> • שנאמר<sup>83</sup>  
 'בהתהלך תנחה אותך • בשכבך תשמור עליך •  
 והקיצות היא תשיחך' • 'בהתהלך תנחה אתך'  
 בעולם הזה • 'בשכבך תשמור עליך' בקבר • והקיצות  
 היא תשיחך לעולם הבא • וכן כתוב בספר תהלים  
 על ידי דוד מלך ישראל<sup>84</sup> • 'טוב לי תורת פיך מאלפי  
 זהב וכסף' • ואומר<sup>85</sup> 'לי הנכסף ולי הזהב נאם יי  
 צבאות':

## CHAPTER VII.

### ENGLISH-HEBREW EXERCISES.

The first seventeen of these Exercises, for rendering English into Hebrew, exhibit in succession the various forms of the Hebrew verb, and are for the most part parallel to Exercises xvi-xxxiv in the Etymology.

'The LORD' (when in capital letters) is to be rendered by יהוה.

#### Exercise i.

330. STRONG VERBS: QAL. (See Exercise xvi, p. 78.)

1. Have ye observed the commandment? 2. We have kept the Sabbath. 3. The children of Israel dwelt in Egypt. 4. God created the sun and the moon, <sup>1</sup>to rule <sup>2</sup>over the day and the night. 5. The earth is full of violence. 6. Riches (endure) not <sup>3</sup>for ever, but righteousness endures <sup>4</sup>from generation to generation. 7. Break in pieces the arm <sup>5</sup>which plunders (the) poor and (the) orphan. 8. The LORD will judge the world in righteousness. 9. <sup>6</sup>How long, O sluggard, wilt thou sleep?

<sup>82</sup> לְבַד with pref., *alone*.

<sup>83</sup> Prov. vi. 22.

<sup>84</sup> Ps. cxix. 72.

<sup>85</sup> Hag. ii. 8.

#### EXERCISE I.

<sup>1</sup> Inf. const. with לְ. <sup>2</sup> בְּ. <sup>3</sup> לְעוֹלָם. <sup>4</sup> לְדוֹר דּוֹר. <sup>5</sup> Ptc. with article. <sup>6</sup> עַד-מָתַי properly 'till when?'

**Exercise ii.**

331. STRONG VERBS: NIPHAL. (See Exercise xvii, p. 82.)

1. The bow has been broken, the land has escaped the wicked war, the earth will bring forth seed and harvest.
2. A just and blameless man will hide himself before a wicked (one).
3. On the seventh day thou shalt rest from all thy work.
4. <sup>1</sup>He who stays himself upon the LORD shall also rejoice upon earth.
5. The soil is more precious than silver and gold.
6. Take heed that ye walk not in an evil way.
7. <sup>2</sup>Jeroboam was made king instead of <sup>3</sup>Rehoboam.
8. What is man? A breath which death <sup>4</sup>can destroy daily.
9. They slept heavily and were refreshed.

**Exercise iii.**

332. STRONG VERBS: PIEL AND PUAL.

(See Exercise xviii, p. 84.)

1. The LORD <sup>5</sup>requites to a man (his) violence.
2. Seek (thou) peace, and follow after uprightness.
3. How long will ye seek falsehood?
4. Envy not the rich.
5. We have received the <sup>6</sup>good from the LORD; shall we not also take the <sup>6</sup>evil?
6. Great is the LORD, and <sup>7</sup>greatly to be praised.
7. There is a time to seek and a time to lose.
8. This matter is written in the book of Jasher.
9. Wherewith shall I come before the LORD? Come before His presence (face) with (in) a pure heart.
10. If thou wilt keep the law, thou shalt dwell in safety.
11. <sup>8</sup>He who is exalted by the LORD <sup>9</sup>will surely be great.

**EXERCISE II.**

<sup>1</sup> Ptc. with article.

<sup>2</sup> יִרְבֶּעַם.

<sup>3</sup> יִרְבֶּעַם.

<sup>4</sup> Express by impf.

**EXERCISE III.**

<sup>5</sup> Impf. (to signify what is usual).  
verbal form.

<sup>6</sup> Feminine.

<sup>7</sup> קִיָּאֵר after the

<sup>8</sup> Ptc. with article.

<sup>9</sup> Inf. abs., and verb.

**Exercise iv.**

333. STRONG VERBS: HITHPAEL, HIPHIL, HOPHAL.

(See Exercise xix, p. 87.)

1. <sup>1</sup> Deal justly with the poor and miserable; as God also will deal justly <sup>2</sup> with you. 2. Are not <sup>3</sup> the orphan and oppressed committed to God? 3. Righteousness <sup>4</sup> exalts a people, and to follow after peace will <sup>5</sup> make a man blessed. 4. Walk before the LORD <sup>6</sup> and be just and holy, as He is. 5. Well is it with the man who is afraid of sin. 6. The sinners walk in darkness. 7. David was made king over a great people. 8. The land rested from war and <sup>7</sup> was reconciled with the LORD; the LORD broke the bow in pieces and made wars to cease. 9. Jest not <sup>8</sup> in the evil day.

**Exercise v.**

334. VAV CONSECUTIVE: JUSSIVE AND COHORTATIVE FORMS.

(See Exercise xxi, p. 96.)

1. And Abraham said unto the LORD: <sup>9</sup> I will speak, perhaps <sup>10</sup> there may be found ten just persons in this city. Wilt Thou destroy the city if <sup>11</sup> these ten are found therein? 2. Then the LORD <sup>12</sup> destroyed the city, since these ten were not found therein. 3. Adam said: <sup>13</sup> I will hide myself, because I have done ill. 4. Man has been made king upon the earth, <sup>14</sup> to rule over great and small cattle, over the four-footed beasts, and over every living thing. 5. I will be prudent in every work, and will be just toward all men; I will praise the LORD among all the people.

**EXERCISE IV.**

<sup>1</sup> Hiph. of צָרַק with accusative. <sup>2</sup> אֶתְּכֶם. <sup>3</sup> Collective sing.  
<sup>4</sup> Impf. piel of שָׁנַב. <sup>5</sup> Piel of אָשַׁר. <sup>6</sup> נִהְיָה. <sup>7</sup> Hoph. of שָׁלַם  
 followed by הָ. <sup>8</sup> Repeat the article, with subst. and adj.

**EXERCISE V.**

<sup>9</sup> Cohortative form of דָּבַר. <sup>10</sup> Impf. niph. of קָצַץ with ׀ paragogic.  
<sup>11</sup> Article. <sup>12</sup> Impf. with ו consec. <sup>13</sup> Cohortative niph. or hithp.  
 from קָטַר. <sup>14</sup> Inf. with הָ, and followed by ׀.



**Exercise vi.****335. THE VERB WITH SUFFIXES.**

(See Exercise xxii, p. 100.)

1. Whosoever will honour me, him will I also honour and make great, saith the LORD. 2. David was greater than Saul, for he rendered to him good instead of the evil which he (Saul) <sup>1</sup> had rendered to him. 3. As the tempest <sup>2</sup> carries away a leaf, thus will God visit the transgressor and carry him away. 4. He who observes prudence, <sup>3</sup> she will watch over him and deliver him. 5. Thou, LORD, knowest us and provest us. Thou wilt deliver us out of <sup>4</sup> affliction; and we will praise Thee from generation to generation. 6. Let us meditate <sup>5</sup> day by day on the kindness which the LORD has shown <sup>6</sup> to us, who has impelled us to the right and given <sup>6</sup> us a good name.

**Exercise vii.****336. THE VERB WITH SUFFIXES (continued).**

(See Exercise xxiv, p. 102.)

1. <sup>7</sup> Men and <sup>7</sup> beasts, one God has created them. 2. From (my) youth have I learned the law, and it is to be kept until death. 3. Israel said, The LORD has sold us under the Philistines; they will draw out the sword, thrust us through, and destroy us. 4. I have known and proved thee; and I have chosen thee, <sup>8</sup> thou friend of my youth. 5. Righteousness will support and establish him; he will sleep in peace. 6. God considereth <sup>9</sup> the poor, and will support them and deliver from violence. 7. The flood has destroyed every living thing, man and beast together: <sup>10</sup> it was Noah whom the LORD saved in the evil day.

**EXERCISE VI.**

- <sup>1</sup> The pf. stands also for the plupf.      <sup>2</sup> Impf., denoting what is usual.  
<sup>3</sup> הַצֵּר עָלָיו.      <sup>4</sup> Employ the article.      <sup>5</sup> יוֹם יוֹם.      <sup>6</sup> לָנוּ.

**EXERCISE VII.**

- <sup>7</sup> Sing. collective.      <sup>8</sup> הַיְּעֹרִי.      <sup>9</sup> הָלִים.      <sup>10</sup> Use nominative abs.: 'Noah, him the Lord has saved.'

**Exercise viii.****337. SUFFIXES AND NOUNS, INFINITIVES AND PARTICIPLES.**

1. In the tents of the righteous there is peace, when their desire is towards the law of the LORD. 2. On the day when thou eatest of this tree, then thou knowest good and evil. Hearken ye unto my word. 3. <sup>1</sup> It is well with the man who has given food to him who hated him, when he <sup>2</sup> was hungry. 4. <sup>3</sup> Have the images of your gods words like the living God? 5. Bow your knees before this God, and not before your images. 6. My cords have seized upon <sup>4</sup> the rich as upon <sup>4</sup> the poor, says Death. 7. Woe to those who say, The LORD will not hear the cry of the miserable: shall not He, who <sup>5</sup> created the ear, hear and hearken unto their cry? 8. An abomination to the righteous is baseness, and to the base righteousness is an abomination, in the ways of <sup>6</sup> others. 9. <sup>7</sup> Ye who forget God will be altogether forgotten.

**Exercise ix.****338. VERBS PE GUTTURAL. (See Exercise xxvi, p. 108.)**

1. Stand ye, and be ye steadfast in your ways. 2. (It is) the LORD (who) makes rich and <sup>8</sup> makes poor. 3. Thou shalt not kill. 4. The blessing of the LORD <sup>9</sup> makes rich. 5. Even a fool, <sup>10</sup> if he be silent, <sup>11</sup> is regarded (as) wise. 6. <sup>12</sup> Continue not in an evil matter. 7. <sup>13</sup> How long shall the wicked exult? 8. Lay ye not ambush for the righteous. 9. Exult ye not over the poor in the day of <sup>14</sup> their passing away. 10. My God, forsake me not. 11. The wicked have said, Who is the God

**EXERCISE VIII.**

<sup>1</sup> Say, '(O) the blessedness of,' אָשֶׁר plur. const. <sup>2</sup> רָעַב. <sup>3</sup> Say, 'Are there to the images?' etc. <sup>4</sup> Sing. collective. <sup>5</sup> 'Planted': use ptc. and article. <sup>6</sup> אֲחֵרִים. <sup>7</sup> Ptc. in const. state: 'Ye forgetters of.'

**EXERCISE IX.**

<sup>8</sup> מוֹרִישׁ ptc. hiph., properly 'depriving.' <sup>9</sup> Impf. hiph. <sup>10</sup> Ptc. hiph. from קָרַשׁ. <sup>11</sup> Impf. niph. from קָשַׁב. <sup>12</sup> עָמַד with בִּי. <sup>13</sup> עֲרִי-מְתִי. <sup>14</sup> Inf. const. from אָבַד, with suff.

<sup>1</sup> whom we must serve? 12. The word of the LORD (is) to them a mockery, they delight not in it. 13. <sup>2</sup> I will surely forsake the wicked and <sup>3</sup> destroy their ways, saith the LORD.

### Exercise x.

#### 339. VERBS AYIN AND LAMED GUTTURAL.

(See Exercise xxvii, p. 109.)

1. <sup>4</sup> When David heard <sup>5</sup> that Saul had fallen, <sup>6</sup> he took hold of his garments and rent them. 2. Jacob said to Esau, Swear unto me; and he swore unto him. 3. Hagar, the handmaid of Sarah, said unto the angel of the LORD, <sup>7</sup> I flee from the face of Sarah, <sup>8</sup> my mistress. 4. Incline thine ear unto me, LORD, in trouble, and remember me in sickness; and I will praise Thee, and declare Thy glory in the assembly of the people. 5. The generation of the upright <sup>9</sup> shall be blessed. 6. Hate ye the evil, and love the good. 7. Thy right hand, LORD, will uphold me: <sup>10</sup> cleanse me, and I shall be clean. 8. Sustain ye the wretched. 9. Love ye truth and peace. 10. He who sows the wind will reap the whirlwind. 11. Offer unto the LORD thanksgiving. 12. When <sup>11</sup> Adonizedek heard that Joshua had taken <sup>12</sup> Ai, then he sent to the kings of the country, and they gathered themselves together and fought against <sup>13</sup> Gibeon. 13. I will not forget thee, Zion, saith the LORD.

### Exercise xi.

#### 340. VERBS PE NUN. (See Exercise xxviii, p. 113.)

1. The LORD will give to him who gives to the poor. 2. Give ye to the LORD His glory, and He will watch over you in all distress; your land will give its increase, and ye shall not

<sup>1</sup> אָשַׁר . . . אֶתּוֹ.

<sup>2</sup> Use inf. abs.

<sup>3</sup> Piel from אָנַח.

#### EXERCISE X.

<sup>4</sup> 'In the hearing of David': inf. const. <sup>5</sup> כִּי. <sup>6</sup> Say, 'and he took hold' (impf. with vav consec.), hiph. of חָזַק followed by בָּ.

<sup>7</sup> 'Fleeing I (am)': ptc. fem. qal from בָּרַח. <sup>8</sup> נִבְרַחַת with suff.

<sup>9</sup> Pual of בָּרַח. <sup>10</sup> Piel of טָהַר. <sup>11</sup> אֶדְוִי-צָדֵק. <sup>12</sup> הָעֵי. <sup>13</sup> נִבְעֵין.



fall by the hand of your enemies. 3. The LORD gives rain and snow; causes the wind to blow, and the waters to flow. 4. The wise man will deliver his soul and inherit glory; but the fool will fall into the pit, and disgrace is his lot. 5. Receive instruction; for wisdom is more excellent than gold, and than all precious things. 6. <sup>1</sup>After Jacob had fled, the thing was told to <sup>2</sup>Laban, and he took his servants, pursued after Jacob, and reached him upon <sup>3</sup>the mount Gilead.

### Exercise xii.

341. VERBS DOUBLE AYIN. (See Exercise xxix, p. 114.)

1. Forget not to give to the poor. 2. The <sup>4</sup>stations of Israel in the wilderness <sup>5</sup>are written in the Book of the Law of Moses. 3. The LORD is <sup>6</sup>long-suffering. 4. The woman took of the tree and gave to her husband. 5. The LORD God made garments of skins for Adam and his wife, and <sup>7</sup>clothed them (therewith). 6. Laban said to Jacob, I will give thee <sup>8</sup>Rachel to wife, for it is better <sup>9</sup>that I should give my daughter to thee, than <sup>9</sup>that I should give her to another man. 7. Take not from us, O LORD, Thy light, Thy grace, Thy faithfulness. 8. Through their wickedness will the wicked fall, although they <sup>10</sup>should come near to the altar of the LORD and give their gifts <sup>11</sup>day by day.

### Exercise xiii.

342. VERBS PE ALEPH. (See Exercise xxx, p. 118.)

1. David said to the young man, who announced to him the death of Saul, Whence (art) thou? And he said, I am

### EXERCISE XI.

<sup>1</sup>בְּאִשֶּׁר בָּרַח יַעֲקֹב. <sup>2</sup>לָבָן. <sup>3</sup>הִרְהִיטָהּ עֵר.

### EXERCISE XII.

<sup>4</sup>פָּרַק from פָּרַק 'break up (as a camp)', pl. const. פָּרַקְתִּי. <sup>5</sup>Ptc.: omit *are*.  
<sup>6</sup>'Long of (= with respect to) wrath'; אֶפְסִים. <sup>7</sup>Hiph. of לָבַשׁ.  
<sup>8</sup>רָחֵל. <sup>9</sup>Say, 'my giving . . . is better.' <sup>10</sup>נָתַתְּ with לָ. <sup>11</sup>יוֹם יוֹם.

<sup>1</sup>an Amalekite. Then David spake to him thus: How? <sup>2</sup>wast thou not afraid to <sup>3</sup>stretch forth thy hand to destroy <sup>4</sup>the anointed of the LORD? 2. In the wilderness the men of Israel <sup>5</sup>cried against Moses, and said, <sup>6</sup>Would that we might be fed with flesh! We remember the flesh, which we <sup>7</sup>used to eat in Egypt. 3. Then Moses heard (it) and said unto the LORD, <sup>8</sup>Whence <sup>9</sup>may I have flesh to give to all this people, <sup>10</sup>which says, <sup>11</sup>Give us flesh <sup>12</sup>that <sup>13</sup>we may eat? And the LORD sent <sup>14</sup>quails, and they gathered and eat (them). 4. <sup>15</sup>The people have said, We will <sup>16</sup>rend the bonds of our king.

## Exercise xiv.

343. VERBS PE YODH. (See Exercise xxxi, p. 119.)

1. After that Jacob <sup>17</sup>had got possession of the blessing from Esau, Esau said, <sup>18</sup>I will kill Jacob. 2. Then Jacob was afraid, and his mother said to him: Arise, and go hence to Laban, <sup>19</sup>to Charan, and dwell with him <sup>20</sup>until the anger of Esau subside. 3. <sup>21</sup>So Jacob went forth, and went toward Charan. 4. <sup>22</sup>At the time of evening he lay down, and dreamed, and behold, a ladder was placed <sup>23</sup>on the earth, and its top <sup>24</sup>reached even to heaven; and the angels of God <sup>25</sup>were descending <sup>26</sup>on it; and behold the LORD stood <sup>27</sup>above it, and said, I will not leave thee, and I will bring thee back to this land. 5. Then Jacob awoke, and was greatly afraid, and said, How <sup>28</sup>fearful is

## EXERCISE XIII.

<sup>1</sup>עֲמַלְקִי. <sup>2</sup>אָרַא a verb א"ל and א"י. <sup>3</sup>שָׁלַח inf. const. with ה'. <sup>4</sup>כִּשְׁמִי (the same word as *Messiah*). <sup>5</sup>זָעַק with ה'. <sup>6</sup>Say, 'Who will give us flesh to eat?' Note the way of expressing the optative. <sup>7</sup>Simply, 'ate'; impf. for what is customary. <sup>8</sup>מֵאֵינִי. <sup>9</sup>'Is to me.' <sup>10</sup>Ptc. qal. <sup>11</sup>Strengthened imper. with ה'. <sup>12</sup>Say, 'and.' <sup>13</sup>Cohortative with ה'. <sup>14</sup>שָׁלַיִי (as *q'ri*) sing. collective. <sup>15</sup>Plural. <sup>16</sup>נָתַק piel cohortative.

## EXERCISE XIV.

<sup>17</sup>לָקַח with acc. and מִן. <sup>18</sup>Cohortative of הָרַג. <sup>19</sup>חָרַן with ה' local. <sup>20</sup>Say, 'until the turning back of (inf. const.) the wrath,' הָמָה. <sup>21</sup>נִצָּא. <sup>22</sup>לֵךְ. <sup>23</sup>אָרַךְ with ה' local. <sup>24</sup>Ptc. hiph. from נָצַע. <sup>25</sup>Ptc. act. qal. <sup>26</sup>בָּ. <sup>27</sup>עָלַי. <sup>28</sup>Ptc. niph. of אָרַא.

this place; it is the house of God and the gate of heaven.

6. Whither shall I go from thy Spirit, O LORD? if <sup>1</sup>I ascend into heaven, Thou art there: and <sup>2</sup>would I make my bed in Sheol, <sup>3</sup>lo, Thou art there.

### Exercise xv.

344. VERBS AYIN VAV AND AYIN YODH.

(See Exercise xxxii, p. 123.)

1. <sup>4</sup>We will arise, and go hence. 2. He who trusts in the LORD shall not be confounded. 3. God will not allow His goodness to fail and His covenant to change. 4. <sup>5</sup>Take heed to your ways. 5. <sup>6</sup>He who kills <sup>7</sup>unintentionally, <sup>8</sup>shall not be put to death: <sup>9</sup>he shall flee to a city of refuge from <sup>10</sup>the avenger of blood, and dwell in that city till the death of <sup>11</sup>the High Priest: then shall the manslayer return to his own city, <sup>12</sup>from whence he had fled. 6. Happy is the man who is established in the Law of the LORD, and turns not (to the) right or (to the) left, but has learned to turn away from evil. 7. <sup>13</sup>I called on the LORD; and He <sup>14</sup>placed my feet upon a rock. 8. The <sup>15</sup>laziness of the sluggard will destroy him. 9. <sup>16</sup>I trust in Thee: <sup>17</sup>I would not be confounded. 10. From this tree, said God, ye shall not eat: and ye shall not touch it, <sup>18</sup>lest <sup>19</sup>ye die. 11. But the serpent said, Ye <sup>20</sup>will not surely die. 12. He who murmurs against the LORD, in the evil day his steps shall not be established; and also in the good day

<sup>1</sup> Impf. qal of קָם. <sup>2</sup> Say, 'I spread out (impf.) Sheol, שְׁאוֹל, (beneath me).' <sup>3</sup> Say, 'behold Thee!'

### EXERCISE XV.

<sup>4</sup> Cohortative in both verbs. <sup>5</sup> Say, 'Set (the) heart upon' (עַל). <sup>6</sup> Ptc. qal of קָצַח. <sup>7</sup> 'Without knowledge,' בְּבִלְי רֵצָה. <sup>8</sup> Hoph. of מוֹת. <sup>9</sup> Jussive of נָס. <sup>10</sup> נֹאֵל הָרָם. <sup>11</sup> Say, 'the great priest.' <sup>12</sup> Say, 'which . . . from thence.' See § 297 a. <sup>13</sup> Piel of שָׁוַע (אֵל). <sup>14</sup> Shortened impf. form of קָמַר hiph. <sup>15</sup> עֲצָלָה. <sup>16</sup> בָּ, קָטַח, present here by perfect; see § 278. <sup>17</sup> Cohortative. <sup>18</sup> שָׁן with impf. <sup>19</sup> Termination ךְּ. <sup>20</sup> Verb repeated in inf. abs.; see § 284.



God's light will not enlighten him. 13. The voice of a murmurer <sup>1</sup> no longer knows (how) to give thanks. 14. Teach me to consider Thy ways, O LORD. 15. Thou art my glory, and Thou <sup>2</sup> liftest up my head: I will praise Thee <sup>3</sup> among the people. 16. Forgotten, as a dead man, is the unfortunate: O God! <sup>4</sup> haste to his help. 17. Thou, O LORD, hast firmly established heaven and earth, sun, and moon, and stars. 18. <sup>5</sup> Abel also brought an offering from his flock. 19. <sup>6</sup> After forty <sup>7</sup> days, the waters bore up the ark, and <sup>8</sup> it rose above the earth.

### Exercise xvi.

345. VERBS LAMEDH ALEPH. (See Exercise xxxiii, p. 127.)

1. Create in me a pure heart, O God. 2. <sup>9</sup> When God created the heaven and the earth, He said, <sup>10</sup> Let the dry land appear, and it was so; and, Let the earth <sup>11</sup> make the tender grass to grow; and the earth <sup>12</sup> brought forth grass, and herb, and trees which <sup>13</sup> bear fruit. 3. Heal me, O God, and I shall be healed. 4. <sup>14</sup> Before the servant of Abraham <sup>15</sup> had ended speaking, <sup>16</sup> behold <sup>17</sup> Rebekah came out <sup>18</sup> with her pitcher upon her shoulder; and she went down <sup>19</sup> to the well and <sup>20</sup> filled her pitcher, and came up. 5. God is nigh unto all who call upon Him <sup>21</sup> in truth. 6. David said unto <sup>22</sup> Mephibosheth, the son of Jonathan, Fear not, for <sup>23</sup> I will surely do kindness <sup>24</sup> to thee for the sake of Jonathan, the beloved of my soul; and

<sup>1</sup> לֹא . . . צֹרֵר. <sup>2</sup> 'Causest my head to arise'; hiph. of קָוַם. Might also be expressed by pilel of רוּם. <sup>3</sup> 'In the midst of,' בְּקֶרֶב. <sup>4</sup> Imper. of חוּשׁ with strengthening הֶחֱזַק. <sup>5</sup> הִבֵּל. <sup>6</sup> Say, 'at the end of,' מִקֵּץ. <sup>7</sup> Sing.; see § 267 d. <sup>8</sup> Impf. qal of רוּם.

### EXERCISE XVI.

<sup>9</sup> Say, 'In God creating,' inf. const. <sup>10</sup> Impf. niph. (jussive). <sup>11</sup> 'Make to grow': impf. hiph. (jussive). <sup>12</sup> Say, 'caused to proceed' (hiph. of בָּוֵא). <sup>13</sup> 'Make,' עָשָׂה. <sup>14</sup> מָרַם with perf. <sup>15</sup> Piel of פָּלָה. <sup>16</sup> Say, 'and behold.' <sup>17</sup> רָבֵקָה. <sup>18</sup> Say, 'and.' <sup>19</sup> Use ה local. <sup>20</sup> Piel of מָלַא. <sup>21</sup> כִּי = according to. <sup>22</sup> מִפְּיִנְשֶׁת. <sup>23</sup> Use inf. abs. <sup>24</sup> 'With.'

thou shalt eat bread <sup>1</sup> at my table constantly. Then Mephibosheth <sup>2</sup> bowed down to him, and said, What is thy servant that thou hast <sup>3</sup> inclined thyself to him?

### Exercise xvii.

346. VERBS LAMEDH HE. (See Exercise xxxiv, p. 128.)

1. Trust in the LORD and do good. 2. <sup>4</sup> He who inclines his ear to wisdom will live in honour. 3. When sinners <sup>5</sup> would seduce you, follow not their counsel. 4. Bad, bad, <sup>6</sup> says <sup>7</sup> the buyer. 5. <sup>8</sup> Teach me, LORD, and lead me in Thy righteousness. 6. God said, <sup>9</sup> Let there be light, and there was light. 7. In the whole of <sup>10</sup> Edom David placed <sup>11</sup> garrisons; and all Edom was subject to David, and the LORD <sup>12</sup> caused David to prosper in all that he attempted. 8. From the shepherds of <sup>13</sup> Nabal was <sup>14</sup> nothing <sup>15</sup> missing, <sup>16</sup> as long as they were on <sup>17</sup> Carmel. 9. When <sup>18</sup> Ishbosheth had finished his speech, then was <sup>19</sup> Abner wroth <sup>20</sup> because of these words. 10. It is a joy to the upright man to work righteousness. 11. David said to Saul, my hand shall not be against thee: the LORD judge <sup>21</sup> between me and thee, and <sup>22</sup> look upon and <sup>23</sup> plead my cause.

<sup>1</sup> 'On,' עַל. <sup>2</sup> Hithp. of שָׁחָה; see § 206, *Obs.* 1. <sup>3</sup> 'Turned' (פָּנָה).

### EXERCISE XVII.

<sup>4</sup> Ptc. hiph. of נָחַה. <sup>5</sup> Impf. piel of פָּתַח. <sup>6</sup> Impf. <sup>7</sup> Ptc. qal of קָנָה. <sup>8</sup> Impf. hiph. of יָרָה. <sup>9</sup> Impf. jussive. <sup>10</sup> אָדָם. <sup>11</sup> נְצִיבִים. from נָצַב (not used in qal) *to be set*. <sup>12</sup> Hiph. of יָשַׁע. <sup>13</sup> נָבֶל. <sup>14</sup> לֹא מְאִיכָה = *non quidquam*. <sup>15</sup> Niph. of פָּקַד. <sup>16</sup> Say, 'all the days of their being.' <sup>17</sup> בְּרָחֵל. Here a place in Judah (the *mountain* generally has the article). <sup>18</sup> אִישׁ-בֹּשֶׁת 'man of vanity' (opprobrious change from his name, אִישׁ-בֶּזֶל). <sup>19</sup> אֲבִנֵּר. <sup>20</sup> עַל = 'because of' or 'against': lit. 'upon.' <sup>21</sup> *Between* repeated with each pronoun. <sup>22</sup> Jussive of רָאָה. <sup>23</sup> Jussive of רִיב.

**Exercise xviii.**

347. THE NUMERALS. (See Exercise xxxvi, p. 138.)

1. (There are) seven days in <sup>1</sup>the week, four weeks in one month; twelve months in the year: the days of the years they are three hundred, five and sixty. 2. In six days has God created the heaven and the earth; and on the seventh day He rested. 3. <sup>2</sup>Esau went to meet his brother <sup>3</sup>with four hundred men. 4. The full age of <sup>4</sup>Seth, the son of Adam, (amounted to) nine hundred and twelve years. 5. The brethren of Joseph sold their brother <sup>5</sup>for twenty <sup>6</sup>pieces-of-silver. 6. Three times in the year shall the men of Israel <sup>7</sup>appear before me, has the LORD commanded. 7. Seventy times seven shalt thou forgive thy brother. 8. Of the beasts which are not clean there went <sup>8</sup>two and two with Noah into the ark.

**Exercise xix.**

348. PARAPHRASE OF GENESIS XI.

1. In the building of the city and town of Babel bricks were used in the place of stones. 2. The people began to build as <sup>9</sup>mighty heroes, and they left off like men whom God <sup>10</sup>hindered from doing what they designed. 3. Since that time, men have been breaking forth and <sup>11</sup>spreading themselves over the earth, and they no longer understand each other. 4. In those days was Arphaxad born to them in his hundredth year: from him are descended the Hebrews, both those in Mesopotamia and those in <sup>12</sup>Palestine, who removed from beyond the Euphrates and passed over the Jordan.

**EXERCISE XVIII.**

<sup>1</sup> שְׁבוּעַ m. const. שָׁבַע; dual שְׁבַעַיִם; but plur. abs. שְׁבַעַיִם and שְׁבַעוֹת, const. שְׁבַעוֹת. <sup>2</sup> עָשָׂו (shaggy or hairy). <sup>3</sup> And (with him). <sup>4</sup> שֵׁט. <sup>5</sup> בָּ. <sup>6</sup> כֶּסֶף, (sing.) in pause כֶּסֶף. <sup>7</sup> Niph. of רָאָה with אֶת-פָּנַי. <sup>8</sup> See § 269 c.

**EXERCISE XIX.**

<sup>9</sup> גִּבּוֹרִים. <sup>10</sup> בָּצָר with מִן. <sup>11</sup> Use the verb שָׁוַע, as in Gen. xi. 4. <sup>12</sup> This form (from פְּלִשְׁתָּה Philistia, probably = the emigration) does not occur in Scripture as an appellation of the Holy Land; but אֶרֶץ כְּנָעַן, אֶרֶץ יִשְׂרָאֵל.



**Exercise xx.**

## 349. PARAPHRASE OF GENESIS XXIV.

1. Abraham forbade <sup>1</sup>his headservant to bring back his son to his (Abraham's) <sup>2</sup>earlier home: <sup>3</sup>nay, he should rather bring him a wife from thence. 2. And this charge the servant fulfilled <sup>4</sup>to the letter, for God <sup>5</sup>gave His blessing to the undertaking; and also the kindred of Abraham in Mesopotamia met him with affection and fidelity. 3. And when they asked the maiden as to her decision, she went without <sup>6</sup>refusal with the man, with whom she had met first of all at the well. 4. And when, on her arrival in Canaan, she saw Isaac coming, she took her <sup>7</sup>veil, after the <sup>8</sup>manner of women in <sup>9</sup>the East, and covered herself with it.

**Exercise xxi.**

## 350. DAVID'S VICTORY. A PARAPHRASE.

1. By David, after he had slain <sup>10</sup>Goliath <sup>11</sup>the Philistine.  
2. <sup>12</sup>Praise, my soul, the salvation of the LORD, with which He has rejoiced His <sup>13</sup>holy one.  
3. <sup>14</sup>Thank your God, who has delivered His people from <sup>15</sup>deathly peril.  
4. <sup>16</sup>The uncircumcised warrior opened his mouth wide against us, and his lips uttered arrogance.  
5. He <sup>17</sup>would give my flesh to the <sup>18</sup>birds of heaven, and <sup>19</sup>scatter it to the <sup>19</sup>beasts of the field.  
6. But Thou guidedst me with strength, and didst exalt my horn.

**EXERCISE XX.**

<sup>1</sup> וְקָן בֵּיתוֹ 'elder of his house.' <sup>2</sup> מוֹלָדָת 'birth-place.' <sup>3</sup> כִּי אִם.  
<sup>4</sup> Say, 'very much,' מְאֹד. <sup>5</sup> 'Prospered his way' (hiph. of צָלַח).  
<sup>6</sup> מָאֵן. <sup>7</sup> צִיעִיָּה. <sup>8</sup> מִשְׁפָּט. <sup>9</sup> אֶרֶץ הַקָּדָם.

**EXERCISE XXI.**

<sup>10</sup> נָזְלִית. <sup>11</sup> הַפֶּלַשְׁתִּי. <sup>12</sup> Hiph. imper. of נָכַר. <sup>13</sup> הָקִסִּיר. <sup>14</sup> הוֹרֵג.  
(hiph.). <sup>15</sup> Say, 'the peril (מְהוּמָה) of death.' <sup>16</sup> נִבְזֹר חֵיל הָעָיִל.  
<sup>17</sup> Use the verb אָבָה. <sup>18</sup> Collective sing. <sup>19</sup> Hiph. of שָׁלַף.

7. Thou didst lay the <sup>1</sup>boaster low, and he prevailed not with his strength. So Thou <sup>2</sup>gavest him into my hand that I <sup>3</sup>smote him down, and <sup>4</sup>severed his head <sup>5</sup>from him.

8. Thou didst enrich Thy poor, and didst uplift Thy weak one from the dust. Thou didst exalt him beside the mighty ones, and cause him to inherit a throne of honour.

9. Thou guardedst the footsteps of Thy holy one, and gavest might unto Thy servant.

10. But those who strive against the LORD <sup>6</sup>shall surely die, and the evildoers shall be cast down into Sheol, to abide in darkness.

11. Yea; the bow of the strong <sup>7</sup>shall be broken, and the <sup>8</sup>highminded shall fall in the <sup>9</sup>mire.

12. For holy is the LORD, there is none <sup>10</sup>beside Him, and the ends of the earth will He judge with righteousness.

### Exercise xxii.

#### 351. PSALM CLI FROM THE SEPTUAGINT.

[The Septuagint, Syriac, Arabic and Ethiopic versions of the Old Testament conclude the Book of Psalms with the following. As it does not occur in any Hebrew MS. it must be pronounced apocryphal, although ancient <sup>11</sup>.]

This Psalm is a <sup>12</sup>genuine one of David, though <sup>13</sup>supernumerary, composed when he <sup>14</sup>fought in single combat with Goliath.

1. I was small among my brethren; and youngest in my father's house.

2. My hands formed a <sup>15</sup>musical instrument; and my fingers <sup>16</sup>tuned a <sup>17</sup>psaltery.

<sup>1</sup> Say, 'arrogant speaker.      <sup>2</sup> Piel of סָגַר.      <sup>3</sup> Hiph. of נָגַה.  
<sup>4</sup> Hiph. of סִוַּר.      <sup>5</sup> Say, 'from upon him.'      <sup>6</sup> Use inf. abs.      <sup>7</sup> Impf.  
niph. of קָתַח.      <sup>8</sup> Say, 'the valiant (אֲבִיר) of heart.'      <sup>9</sup> רָפָשׁ.      <sup>10</sup> וּלְהוֹ.

### EXERCISE XXII.

<sup>11</sup> The version given here is from Brenton's *English Septuagint*.  
<sup>12</sup> LXX ἰδιόγραφος.      <sup>13</sup> LXX ἔξωθεν τοῦ ἀριθμοῦ.      <sup>14</sup> LXX ἐμονομάχησεν.  
Use two words in Heb. 'fought alone.'      <sup>15</sup> LXX ὄργανον. Heb. עֲנַב  
as Ps. cl. 4.      <sup>16</sup> LXX ἤρμωσαν (הֲכִין).      <sup>17</sup> נָבֵל.

3. And who shall tell my Lord? The LORD Himself, He Himself hears.

4. He sent forth His angel, and took me from my father's sheep; and He anointed me with the oil of His anointing.

5. My brothers were <sup>1</sup> handsome and <sup>2</sup> tall: but the LORD did not take pleasure in them.

6. I went forth to meet the <sup>3</sup> Philistine: and he cursed me by his idols.

7. But I drew his own sword and beheaded him; and removed reproach from the children of Israel.

### Exercise xxiii.

#### 352. THE DESTINY OF THE RIGHTEOUS<sup>4</sup>.

(Wisdom of Solomon iii. 1-9.)

1. The souls of the righteous are in the hand of God,  
And no torment shall touch them.
2. In the eyes of the foolish they seemed to have died;  
And their <sup>5</sup> departure was accounted *to be their hurt*,
3. And their journeying away from us *to be their ruin*:  
But they are in peace.
4. For even if in the sight of men they be punished,  
Their hope is full of <sup>6</sup> immortality;
5. And having borne a little chastening, they shall receive  
great good;  
Because God made trial of them, and found them worthy  
of Himself.
6. As gold in the furnace He proved them,  
And as a whole burnt offering He accepted them.

<sup>1</sup> יָפֶה.    <sup>2</sup> רָם.    <sup>3</sup> Or 'alien'; LXX ἀλλοφύλος (גֵּר).

### EXERCISE XXIII.

<sup>4</sup> R.V., by permission of the Universities of Oxford and Cambridge.

<sup>5</sup> Inf. const. of נָצַח.    <sup>6</sup> Difficult to render, except by periphrasis, as the Heb. has no word for *immortality*: say, 'their hope is that there is no death,' or 'hoping (inf. abs.) they hope for life evermore.' Fränkel renders the phrase, תִּקְוַת אֱלִימֻת תְּרִימָם.



7. And in the time of their visitation they shall shine forth,  
And as sparks among stubble they shall run to and fro.
8. They shall judge nations, and have dominion over peoples;  
And the LORD shall reign over them for evermore.
9. They that trust on Him shall understand truth,  
And the faithful shall abide with Him in love;  
Because grace and mercy are to His chosen.

#### Exercise xxiv.

353. HEAVENLY WISDOM. (Ecclesiasticus xxiv. 1-12.)

1. Wisdom shall praise <sup>1</sup> herself,  
And shall glory in the midst of her people.
2. In the congregation of the Most High shall she <sup>2</sup> open  
her mouth,  
And glory in the presence of His power.
3. I came forth from the mouth of the Most High,  
And covered <sup>3</sup> the earth as a mist.
4. I dwelt in high places,  
And my throne is in <sup>4</sup> the pillar of the cloud.
5. Alone I compassed the circuit of <sup>5</sup> heaven,  
And walked in the depth of the abyss.
6. In the waves of the sea, and in all the earth,  
And in every people and nation, I got a possession.
7. With all these I sought rest;  
And in whose inheritance shall I lodge?
8. Then the Creator of all things gave me a commandment;  
And He that created me made my tabernacle to rest,  
And said, Let thy tabernacle be in Jacob,  
And thine inheritance in Israel.
9. He created me <sup>6</sup> from the beginning before the world;  
And to the end I shall not fail.
10. In <sup>7</sup> the holy tabernacle I ministered before Him;  
And so was I established in Sion.

#### EXERCISE XXIV.

- |  |  |  |
|--|--|--|
| <sup>1</sup> <i>Her own soul.</i>                    | <sup>2</sup> <i>Or lift up her voice.</i>      | <sup>3</sup> <i>The inhabited earth.</i> |
| <sup>4</sup> See Ex. xiii. 22.<br>as Prov. viii. 23. | <sup>5</sup> Say <i>firmament</i> , 'expanse.' | <sup>6</sup> כְּמִי-אֶרֶץ                |
|  | <sup>7</sup> 'The tabernacle of holiness.'     |  |

11. In <sup>1</sup> the beloved city likewise He gave me rest;  
 And in Jerusalem was my authority.  
 12. And I <sup>2</sup> took root in a people that was glorified,  
 Even in the portion of the LORD's own inheritance.

## Exercise xxv.

354. THE DYING CHARGE OF MATTATHIAS.  
 (1 Maccabees ii. 49-70.)

49. And the days of Mattathias drew near <sup>3</sup> that he should die, and he said unto his sons,

Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. 50. And now, my children, be ye zealous for the law, and give your lives <sup>4</sup> for the covenant of your fathers. 51. And call to remembrance the deeds of our fathers which they did in their generations; and receive great glory and an everlasting name. 52. Was not Abraham <sup>5</sup> found faithful in temptation, and it was reckoned unto him for righteousness? 53. Joseph in the time of his distress kept the commandment, and became lord of Egypt. 54. Phinehas our father, for that he was zealous exceedingly, obtained the covenant of an everlasting priesthood. 55. Joshua for fulfilling the word became a judge in Israel. 56. Caleb for bearing witness in the congregation obtained a heritage in the land. 57. David for being merciful inherited the throne of a kingdom for ever and ever. 58. Elijah, for that he was exceeding zealous for the law, was taken up <sup>6</sup> into heaven. 59. Hananiah, Azariah, Mishael, believed, and were saved out of the flame. 60. Daniel for his innocency was delivered from the mouth of lions. 61. And thus consider ye from generation to generation, that none that put their trust in Him shall want for strength. 62. And be not afraid of the words of a sinful man; for his glory shall be dung and worms. 63. To-day he

<sup>1</sup> Use the word קָרָה with the pass. ptc. qal of אָהַב. <sup>2</sup> Use cognate acc.

## EXERCISE XXV.

<sup>3</sup> Say to die. <sup>4</sup> מָוֹת. <sup>5</sup> Say was tempted in temptation and found faithful (hiph.). <sup>6</sup> Local הָ.

shall be lifted up, and to-morrow he shall in no wise be found, because he is returned unto his dust, and <sup>1</sup>his thought is perished. 64. And ye, my children, be strong, and <sup>2</sup>shew yourselves men in behalf of the law; for therein <sup>3</sup>shall ye obtain glory. 65. And, behold, Simon your brother, I know that he is a man of counsel; give ear unto him alway: he shall be a father unto you. 66. And Judas Maccabaeus, he hath been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people. 67. And <sup>4</sup>take ye unto you all the doers of the law, and <sup>5</sup>avenge the wrong of your people. 68. Render a recompense to the Gentiles, and take heed to the commandments of the law. 69. And he blessed them, and was gathered to his fathers. 70. And he died in the hundred and forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

### Exercise xxvi.

#### 355. THE HYMN OF REBECCA (from Sir W. Scott's *Ivanhoe*).

[These well-known lines, with their Biblical allusions and their intensely Hebrew tone, may appropriately conclude these Exercises. A slight paraphrase here and there will be all the change needed for rendering into Hebrew prose.]

<sup>6</sup> When Israel, of the LORD beloved,  
 Out of <sup>7</sup> the land of bondage came,  
 Her fathers' God <sup>8</sup> before her moved,  
 An awful Guide, in smoke and flame.  
 By day, along the <sup>9</sup> astonished lands  
 The <sup>10</sup> cloudy pillar glided slow:  
 By night, <sup>11</sup> Arabia's crimsoned sands  
 Returned the fiery column's glow.

<sup>1</sup> See Ps. cxlvi. 4.    <sup>2</sup> הַתְּאוֹשָׁעַי as Isa. xli. 8, perhaps a denominative from תָּשַׁע.    <sup>3</sup> See 'horn' in English-Hebrew Vocabulary.    <sup>4</sup> Say *add.*  
<sup>5</sup> Use cognate acc.

### EXERCISE XXVI.

<sup>6</sup> Say *In the coming of Israel.*    <sup>7</sup> Heb. phrase, 'the house of servants,' Ex. xiii. 3, xx. 2.    <sup>8</sup> Compare Isa. lii. 12.    <sup>9</sup> Ex. xv. 15.    <sup>10</sup> 'The pillar of the cloud,' עַמּוּד הָעָנָן Ex. xiv. 19.    <sup>11</sup> זָרָב as in Jer. xxv. 24.



Then <sup>1</sup>rose the choral hymn of praise,  
 And trump and timbrel answered <sup>2</sup>keen,  
 And Zion's daughters poured their lays  
 With priests' and warriors' voice between.  
 No <sup>3</sup>portents now our foes amaze,  
 Forsaken Israel wanders lone;  
 Our fathers would not know Thy ways,  
 And Thou hast left them to their own.  
 But, present still, though now unseen,  
 When brightly shines the prosperous day,  
 Be thoughts of Thee a cloudy screen  
 To <sup>4</sup>temper the deceitful ray;  
 And oh, when <sup>5</sup>stoops on Judah's path  
 In shade and storm the <sup>6</sup>frequent night,  
 Be Thou, long-suffering, slow to wrath,  
 A burning and a shining light!  
<sup>7</sup>Our harps we left by Babel's stream,  
 The tyrant's jest, the Gentile's scorn;  
 No censer round our altar <sup>8</sup>beams,  
 And mute our timbrel, trump, and horn.  
 But Thou hast said: <sup>9</sup>'The blood of goat,  
 The flesh of rams I will not prize;  
 A contrite heart, an humble thought,  
 Are mine accepted sacrifice.'

<sup>1</sup> Say, either, *the people sang together a song unto Jehovah*, as Ex. xv. 1; or, *the people were as one to make one sound to be heard in praising Jehovah*, as 2 Chron. v. 13.

<sup>2</sup> בְּתוֹרֶפָה see Ps. xxxiii. 3.

<sup>3</sup> מוֹפְתִים see

Ps. cxxxv. 9. <sup>4</sup> יָלַל hiph., see Ez. xxxi. 3. <sup>5</sup> *Descends* יָרַד impf.

<sup>6</sup> Use an adverb; *often*.

<sup>7</sup> Compare the language of Ps. cxxxvii.

<sup>8</sup> יָסָה.

<sup>9</sup> Compare the language of 1 Sam. xv. 22; Micah vi. 7, 8.

# PARADIGMS.

## I. VERBS.

Comparative View of the Conjugations, pp. 246-261.

Strong Verb Qal with Suffixes, pp. 262, 263.

[The verb *הָרַג* (*kill*), although of very infrequent use in Scripture (only found in Job xiii. 15; xxiv. 14; Ps. cxxxix. 19), is here taken as the model of the Strong Verb, having the obvious advantage of sharply-defined consonants. The student should be careful to remember that the forms of the so-called 'irregular' Verbs (guttural, quiescent, defective) are for the most part exemplifications of *definite rules*. **Many of the forms do not actually occur in Biblical Hebrew.**]

## II. NOUNS.

The Six Declensions, pp. 264-269.

Feminine Nouns at one View, pp. 270, 271.

Irregular Nouns, p. 272.

\* \* The tone, when on the *penultima*, is denoted by the conventional sign  $\acute{\text{—}}$  and must be carefully observed. See § 85, *Note*. The *methegh* should also be noted in its place.

For the *meanings* of the Verbs and Nouns, here used as Paradigms, see the Hebrew-English Vocabulary.

## I. VERBS. COMPARATIVE PARADIGMS: QAL.

*Strong Verb.*

<i>Perf. Sy.</i>	3. m.	קָטַל	כָּבַד	קָטַן
	3. f.	קָטְלָה	כָּבְדָה	קָטְנָה
	2. m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ
	2. f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ
	1. c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי
<i>Pl.</i>	3. c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ
	2. m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם
	2. f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן
	1. c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ

*Inf. absolute*      קָטֹל  
*construct*          קָטַל

*Imp. Sy.* 2. m.      קָטֹל      כָּבֹד  
                  2. f.      קָטְלִי      כָּבְדִי  
*Pl.* 2. m.      קָטְלוּ      כָּבְדוּ  
                  2. f.      קָטְלֶנָה      כָּבְדֶנָה

*Impf. Sy.* 3. m.      יִקְטֹל      יִכְבֹּד      יִקְטָן  
                  3. f.      תִּקְטֹל      תִּכְבֹּד      תִּקְטָן  
                  2. m.      תִּקְטֹל      תִּכְבֹּד      etc.  
                  2. f.      תִּקְטְלִי      תִּכְבְּדִי  
                  1. c.      אִקְטֹל      אִכְבֹּד      us  
*Pl.* 3. m.      יִקְטְלוּ      יִכְבְּדוּ  
                  3. f.      תִּקְטְלֶנָה      תִּכְבְּדֶנָה      יִכְבֹּד  
                  2. m.      תִּקְטְלוּ      תִּכְבְּדוּ  
                  2. f.      תִּקְטְלֶנָה      תִּכְבְּדֶנָה  
                  1. c.      נִקְטֹל      נִכְבֹּד

*Ptc. Act.*      קָטֵל      קָטָן  
*Pass.*          קָטוּל

see page 75.



## COMPARATIVE PARADIGMS: QAL.

1. gutt.		2. gutt.		3. gutt.		"n init.	
עמד	זעק	שמע	נפל	נגש			
עמדה	זעקה	שמעה					
עמדת	זעקת	שמעת					
עמדת	זעקת	שמעת	as	as			
עמדותי	זעקותי	שמעתי	Strong	Strong			
עמדו	זעקו	שמעו	Verb.	Verb.			
עמדתם	זעקתם	שמעתם					
עמדתו	זעקתו	שמעתו					
עמדנו	זעקנו	שמענו					
עמוד	זעק	שמוע	נפל	נגוש			
עמד	זעק	שמוע		גשח			
עמד	זעק	שמע	נפל	גש			
עמדי	זעקי	שמעי	נפלי	גשי			
עמדו	זעקו	שמעו	נפלו	גשו			
עמדנה	זעקנה	שמענה	נפלה	גשנה			
יעמד	יזעק	ישמע	יפל	יגש			
תעמד	תזעק	תשמע	תפל	תגש			
תעמדו	תזעקו	תשמעו	תפלו	תגשו			
תעמדי	תזעקי	תשמעי	תפלי	תגשי			
אעמד	אזעק	אשמע	אפל	אגש			
יעמדו	יזעקו	ישמעו	יפלו	יגשו			
תעמדנה	תזעקנה	תשמענה	תפלה	תגשנה			
תעמדו	תזעקו	תשמעו	תפלו	תגשו			
תעמדנה	תזעקנה	תשמענה	תפלה	תגשנה			
נעמד	נזעק	נשמע	נפל	נגש			
עמד	זעק	שמע		נגש			
עמדו	זעקו	שמעו		נגשו			

## COMPARATIVE PARADIGMS: QAL.

	Strong Verb.	"עע	"א init.
<i>Perf. Sg. 3. m.</i>	קָטַל	סָב	אָכַל
3. f.	קָטְלָהּ	סָבָהּ	
2. m.	קָטַלְתָּ	סָבֹותָ	
2. f.	קָטַלְתְּ	סָבוֹת	as
1. c.	קָטַלְתִּי	סָבוֹתִי	Strong
<i>Pl. 3. c.</i>	קָטְלוּ	סָבוּ	Verb.
2. m.	קָטַלְתֶּם	סָבוּתֶם	
2. f.	קָטַלְתֶּן	סָבוּתֶן	
1. c.	קָטַלְנוּ	סָבוּנוּ	
<i>Inf. absolute</i>	קָטוּל	סָבוּב	אָכּוּל
<i>construct</i>	קָטַל	סָב	אָכַל
<i>Imp. Sg. 2. m.</i>	קָטַל	סָב	אָכַל
2. f.	קָטְלִי	סָבִי	אָכְלִי
<i>Pl. 2. m.</i>	קָטְלוּ	סָבוּ	אָכְלוּ
2. f.	קָטְלֶנָּה	סָבִינָה	אָכְלֶנָּה
<i>Impf. Sg. 3. m.</i>	יִקְטַל	יִסָּב	יֵאָכַל
3. f.	תִּקְטַל	תִּסָּב	תֵּאָכַל
2. m.	תִּקְטַל	תִּסָּב	תֵּאָכַל
2. f.	תִּקְטְלִי	תִּסָּבִי	תֵּאָכְלִי
1. c.	אֶקְטַל	אֶסָּב	אֶכַּל
<i>Pl. 3. m.</i>	יִקְטְלוּ	יִסָּבוּ	יֵאָכְלוּ
3. f.	תִּקְטַלְנָה	תִּסָּבִינָה	תֵּאָכְלֶנָּה
2. m.	תִּקְטְלוּ	תִּסָּבוּ	תֵּאָכְלוּ
2. f.	תִּקְטַלְנָה	תִּסָּבִינָה	תֵּאָכְלֶנָּה
1. c.	נִקְטַל	נִסָּב	נֵאָכַל
<i>Ptc. Act.</i>	קָטַל	סוֹבֵב	אֹכֵל
<i>Pass.</i>	קָטוּל	סָבוּב	אָכּוּל

## COMPARATIVE PARADIGMS: QAL.

"י or "י init.		"ו med.	"י med.	"א final.	"ה final.
יָשַׁב	יָטַב	קָם		מָצָא	גָּלָה
		קָמָה		מָצָאָה	גָּלָתָהּ
		קָמַתְּ	בָּנֹתְךָ	מָצָאתְךָ	גָּלִיתְךָ
as		קָמַתְּ		מָצָאתְ	גָּלִיתְ
Strong		קָמַתִּי		מָצָאתִי	גָּלִיתִי
Verb.		קָמוּ		מָצְאוּ	גָּלוּ
		קָמְתֶם		מָצְאתֶם	גָּלִיתֶם
		קָמְתִּין		מָצְאתִין	גָּלִיתִין
		קָמְנוּ		מָצְאוּנוּ	גָּלִינוּ
יָשׁוּב		קוּם	בֵּן	מָצֹא	גָּלָה
שָׁבַת		קוּם	בֵּין	מָצָא	גָּלוּת
יָשַׁב	יָרַשׁ	קוּם	בֵּין	מָצָא	גָּלָה
שָׁבִי	יָרַשְׁוּ	קוּמִי	בְּיָנִי	מָצָאִי	גָּלִי
שָׁבוּ	יָרַשׁוּ	קוּמוּ	בְּיָנוּ	מָצְאוּ	גָּלוּ
שָׁבְנָה	יָרַשְׁנָה	קָמְנָה	—	מָצְאוּנָה	גָּלִינוּנָה
יָשַׁב	יָרַשׁ	יָיִטַּב	יָבִין	יָמָצָא	יָגָלָה
תָּשַׁב	תָּיִרַשׁ	תָּיִטַּב	תָּבִין	תָּמָצָא	תָּגָלָה
תָּשַׁב	תָּיִרַשׁ	תָּיִטַּב	תָּבִין	תָּמָצָא	תָּגָלָה
תָּשָׁבִי	תָּיִרַשְׁוּ	תָּיִטְבִּי	תָּבִינִי	תָּמָצָאִי	תָּגָלִי
אָשַׁב	אָיִרַשׁ	אָיִטַּב	אָבִין	אָמָצָא	אָגָלָה
יָשָׁבוּ	יָיִרַשׁוּ	יָיִטְבוּ	יָבִינוּ	יָמָצְאוּ	יָגָלוּ
תָּשָׁבְנָה	תָּיִרַשְׁנָה	תָּיִטְבְּנָה	תָּבִינִינָה	תָּמָצְאוּנָה	תָּגָלִינוּנָה
תָּשָׁבוּ	תָּיִרַשׁוּ	תָּיִטְבוּ	תָּבִינוּ	תָּמָצְאוּ	תָּגָלוּ
תָּשָׁבְנָה	תָּיִרַשְׁנָה	תָּיִטְבְּנָה	תָּבִינִינָה	תָּמָצְאוּנָה	תָּגָלִינוּנָה
נָשַׁב	נָיִרַשׁ	נָיִטַּב	נָבִין	נָמָצָא	נָגָלָה
יָשַׁב		קָם	קָן	מָצָא	גָּלָה
יָשׁוּב		קוּם	בּוֹן	מָצֹא	גָּלוּי



## COMPARATIVE PARADIGMS: NIPHAL.

	<i>Strong Verb.</i>	<i>1 gutt.</i>	<i>2 gutt.</i>	<i>3 gutt.</i>	<i>"n" init.</i>
<i>Perf. Sg. 3. m.</i>	נִקְטַל	נִעְמַד	נִזְעַק	נִשְׁמַע	נִבְּשׁ
3. <i>f.</i>	נִקְטְלָה	נִעְמְדָה	נִזְעְקָה	נִשְׁמְעָה	נִבְּשָׁה
2. <i>m.</i>	נִקְטַלְתָּ	נִעְמַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִבְּשַׁתָּ
2. <i>f.</i>	נִקְטַלְתְּ	נִעְמַדְתְּ	נִזְעַקְתְּ	נִשְׁמַעְתְּ	נִבְּשַׁתְּ
1. <i>c.</i>	נִקְטַלְתִּי	נִעְמַדְתִּי	נִזְעַקְתִּי	נִשְׁמַעְתִּי	נִבְּשַׁתִּי
<i>Pl. 3. c.</i>	נִקְטְלוּ	נִעְמְדוּ	נִזְעַקוּ	נִשְׁמְעוּ	נִבְּשׁוּ
2. <i>m.</i>	נִקְטַלְתֶּם	נִעְמַדְתֶּם	נִזְעַקְתֶּם	נִשְׁמַעְתֶּם	נִבְּשַׁתֶּם
2. <i>f.</i>	נִקְטַלְתֶּן	נִעְמַדְתֶּן	נִזְעַקְתֶּן	נִשְׁמַעְתֶּן	נִבְּשַׁתֶּן
1. <i>c.</i>	נִקְטַלְנוּ	נִעְמַדְנוּ	נִזְעַקְנוּ	נִשְׁמַעְנוּ	נִבְּשַׁנּוּ
<i>Inf. absolute</i>	הִקְטִיל	נִעְמַד	הִזְעַק	נִשְׁמַע	הִבְּשׁ
<i>construct</i>	הִקְטִיל	הִעְמַד	הִזְעַק	הִשְׁמַע	הִבְּשׁ
<i>Imp. Sg. m.</i>	הִקְטִיל	הִעְמַד	הִזְעַק	הִשְׁמַע	הִבְּשׁ
<i>f.</i>	הִקְטִילִי	הִעְמְדִי	הִזְעֲקִי	הִשְׁמְעִי	הִבְּשִׁי
<i>Pl. m.</i>	הִקְטִילוּ	הִעְמְדוּ	הִזְעֲקוּ	הִשְׁמְעוּ	הִבְּשׂוּ
<i>f.</i>	הִקְטִילְנָה	הִעְמְדְנָה	הִזְעֲקִנָה	הִשְׁמְעִנָה	הִבְּשִׁנָה
<i>Impf. Sg. 3. m.</i>	יִקְטֹל	יִעְמֹד	יִזְעַק	יִשְׁמַע	יִבְּשׁ
3. <i>f.</i>	תִּקְטֹל	תִּעְמֹד	תִּזְעַק	תִּשְׁמַע	תִּבְּשׁ
2. <i>m.</i>	תִּקְטֹל	תִּעְמֹד	תִּזְעַק	תִּשְׁמַע	תִּבְּשׁ
2. <i>f.</i>	תִּקְטֹלִי	תִּעְמְדִי	תִּזְעֲקִי	תִּשְׁמְעִי	תִּבְּשִׁי
1. <i>c.</i>	אִקְטֹל	אִעְמֹד	אִזְעַק	אִשְׁמַע	אִבְּשׁ
<i>Pl. 3. m.</i>	יִקְטְלוּ	יִעְמְדוּ	יִזְעַקוּ	יִשְׁמְעוּ	יִבְּשׂוּ
3. <i>f.</i>	תִּקְטֹלְנָה	תִּעְמְדְנָה	תִּזְעֲקִנָה	תִּשְׁמְעִנָה	תִּבְּשִׁנָה
2. <i>m.</i>	תִּקְטְלוּ	תִּעְמְדוּ	תִּזְעַקוּ	תִּשְׁמְעוּ	תִּבְּשׂוּ
2. <i>f.</i>	תִּקְטֹלְנָה	תִּעְמְדְנָה	תִּזְעֲקִנָה	תִּשְׁמְעִנָה	תִּבְּשִׁנָה
1. <i>c.</i>	נִקְטֹל	נִעְמֹד	נִזְעַק	נִשְׁמַע	נִבְּשׁ
<i>Ptc.</i>	נִקְטֵל	נִעְמֵד	נִזְעַק	נִשְׁמַע	נִבְּשׁ

## COMPARATIVE PARADIGMS : NIPHAL.

"עע	"א init.	"י init.	"ו med.	"י med.	"א final.	"ה final.
נָסַב	נִאָכַל	נִוָּשַׁב	נִקְוָם	נִבֹּן	נִמְצָא	נִגְלָה
נִסְבָּה		נִוָּשְׁבָה	נִקְוָמָה		נִמְצָאָה	נִגְלָתָה
נִסְבֹּתָ	as	נִוָּשְׁבָתָ	נִקְוָמוֹתָ	as	נִמְצָאָתָ	נִגְלִיתָ
נִסְבֹּתִי	1 gutt.	נִוָּשְׁבָתִי	נִקְוָמוֹתִי	"י med.	נִמְצָאָתִי	נִגְלִיתִי
נִסְבֹּתָם	through-	נִוָּשְׁבָתָם	נִקְוָמוֹתָם	through-	נִמְצָאָתָם	נִגְלִיתָם
נִסְבֹּתֵי	out.	נִוָּשְׁבֵי	נִקְוָמוֹ	out.	נִמְצָאוֹ	נִגְלוֹ
נִסְבֹּתְךָ		נִוָּשְׁבְּךָ	נִקְוָמוֹךָ		נִמְצָאוֹךָ	נִגְלוֹךָ
נִסְבֹּתֵיכֶם		נִוָּשְׁבֵיכֶם	נִקְוָמוֹתֵיכֶם		נִמְצָאוֹתֵיכֶם	נִגְלוֹתֵיכֶם
נִסְבֹּתֵינוּ		נִוָּשְׁבֵינוּ	נִקְוָמוֹנוּ		נִמְצָאוֹנוּ	נִגְלוֹנוּ
הִסְבִּיחַ	הִאָכַל	הִוָּשַׁב	הִקְוָם	הִבֹּן	הִמְצָא	הִגְלָה
הִסְבִּיחָהּ	הִאָכַלָּהּ	הִוָּשְׁבָהּ	הִקְוָמָהּ		הִמְצָאָהּ	הִגְלָתָהּ
הִסְבִּיחְתָּ	הִאָכַלְתָּ	הִוָּשְׁבָתָּ	הִקְוָמוֹתָּ		הִמְצָאָתָּ	הִגְלִיתָּ
הִסְבִּיחְתִּי	הִאָכַלְתִּי	הִוָּשְׁבָתִי	הִקְוָמוֹתִי		הִמְצָאָתִי	הִגְלִיתִי
הִסְבִּיחְתֶּם	הִאָכַלְתֶּם	הִוָּשְׁבָתֶם	הִקְוָמוֹתֶם		הִמְצָאָתֶם	הִגְלִיתֶם
הִסְבִּיחְתֶּי	הִאָכַלְתֶּי	הִוָּשְׁבֶי	הִקְוָמוֹ		הִמְצָאוֹ	הִגְלוֹ
הִסְבִּיחְתֶּיךָ	הִאָכַלְתֶּיךָ	הִוָּשְׁבְּךָ	הִקְוָמוֹךָ		הִמְצָאוֹךָ	הִגְלוֹךָ
הִסְבִּיחְתֶּיכֶם	הִאָכַלְתֶּיכֶם	הִוָּשְׁבֵיכֶם	הִקְוָמוֹתֵיכֶם		הִמְצָאוֹתֵיכֶם	הִגְלוֹתֵיכֶם
הִסְבִּיחְתֶּינוּ	הִאָכַלְתֶּינוּ	הִוָּשְׁבֵינוּ	הִקְוָמוֹנוּ		הִמְצָאוֹנוּ	הִגְלוֹנוּ
יִסְבֵּן	יִאָכַל	יִוָּשַׁב	יִקְוָם	יִבֹּן	יִמְצָא	יִגְלָה
יִסְבֵּנָה		יִוָּשְׁבָנָה	יִקְוָמָנָה		יִמְצָאָנָה	יִגְלָתָנָה
יִסְבֵּנִי		יִוָּשְׁבָנִי	יִקְוָמוֹנִי		יִמְצָאָנִי	יִגְלִיתָנִי
יִסְבֵּנֶם		יִוָּשְׁבָנֶם	יִקְוָמוֹתֶם		יִמְצָאָתֶם	יִגְלִיתֶם
יִסְבֵּנִי		יִוָּשְׁבָנִי	יִקְוָמוֹתִי		יִמְצָאָתִי	יִגְלִיתִי
יִסְבֵּנֶי		יִוָּשְׁבָנֶי	יִקְוָמוֹתֶי		יִמְצָאָתֶי	יִגְלִיתֶי
יִסְבֵּנֶיךָ		יִוָּשְׁבָנֶיךָ	יִקְוָמוֹתֶיךָ		יִמְצָאָתֶיךָ	יִגְלִיתֶיךָ
יִסְבֵּנֶיכֶם		יִוָּשְׁבָנֶיכֶם	יִקְוָמוֹתֶיכֶם		יִמְצָאָתֶיכֶם	יִגְלִיתֶיכֶם
יִסְבֵּנֶינוּ		יִוָּשְׁבָנֶינוּ	יִקְוָמוֹתֶינוּ		יִמְצָאָתֶינוּ	יִגְלִיתֶינוּ
יִסְבֵּן		יִוָּשַׁב	יִקְוָם		יִמְצָא	יִגְלָה
יִסְבֵּנָה		יִוָּשְׁבָנָה	יִקְוָמָנָה		יִמְצָאָנָה	יִגְלָתָנָה
יִסְבֵּנִי		יִוָּשְׁבָנִי	יִקְוָמוֹנִי		יִמְצָאָנִי	יִגְלִיתָנִי
יִסְבֵּנֶם		יִוָּשְׁבָנֶם	יִקְוָמוֹתֶם		יִמְצָאָתֶם	יִגְלִיתֶם
יִסְבֵּנִי		יִוָּשְׁבָנִי	יִקְוָמוֹתִי		יִמְצָאָתִי	יִגְלִיתִי
יִסְבֵּנֶי		יִוָּשְׁבָנֶי	יִקְוָמוֹתֶי		יִמְצָאָתֶי	יִגְלִיתֶי
יִסְבֵּנֶיךָ		יִוָּשְׁבָנֶיךָ	יִקְוָמוֹתֶיךָ		יִמְצָאָתֶיךָ	יִגְלִיתֶיךָ
יִסְבֵּנֶיכֶם		יִוָּשְׁבָנֶיכֶם	יִקְוָמוֹתֶיכֶם		יִמְצָאָתֶיכֶם	יִגְלִיתֶיכֶם
יִסְבֵּנֶינוּ		יִוָּשְׁבָנֶינוּ	יִקְוָמוֹתֶינוּ		יִמְצָאָתֶינוּ	יִגְלִיתֶינוּ

## COMPARATIVE PARADIGMS: PIEL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	" <i>init.</i>
<i>Perf. Sg. 3. m.</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
3. f.	קָטְלָהּ		בָּרְכָהּ	שָׁמְעָהּ	
2. m.	קָטַלְתָּ	<i>as</i>	בָּרַכְתָּ	שָׁמַעְתָּ	<i>as</i>
2. f.	קָטַלְתְּ	<i>Strong</i>	בָּרַכְתְּ	שָׁמַעְתְּ	<i>Strong</i>
1. c.	קָטַלְתִּי	<i>Verb</i>	בָּרַכְתִּי	שָׁמַעְתִּי	<i>Verb</i>
<i>Pl. 3. c.</i>	קָטְלוּ	<i>through-</i>	בָּרְכוּ	שָׁמְעוּ	<i>through-</i>
2. m.	קָטַלְתֶּם	<i>out.</i>	בָּרַכְתֶּם	שָׁמַעְתֶּם	<i>out.</i>
2. f.	קָטַלְתֶּן		בָּרַכְתֶּן	שָׁמַעְתֶּן	
1. c.	קָטַלְנוּ		בָּרַכְנוּ	שָׁמַעְנוּ	
<i>Inf. absolute</i>	קָטַל	עָמַד	בָּרוּךְ	שָׁמַע	נָגַשׁ
<i>construct</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
<i>Imp. Sg. m.</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
f.	קָטְלִי		בָּרְכִי	שָׁמְעִי	
<i>Pl. m.</i>	קָטְלוּ		בָּרְכוּ	שָׁמְעוּ	
f.	קָטְלֵנָה		בָּרְכֵנָה	שָׁמְעֵנָה	
<i>Impf. Sg. 3. m.</i>	יִקְטַל	יַעֲמֹד	יִבָּרֵךְ	יִשְׁמַע	יִנָּגֵשׁ
3. f.	תִּקְטַל		תִּבָּרֵךְ	תִּשְׁמַע	
2. m.	תִּקְטַלְתָּ		תִּבָּרַכְתָּ	תִּשְׁמַעְתָּ	
2. f.	תִּקְטַלְתְּ		תִּבָּרַכְתְּ	תִּשְׁמַעְתְּ	
1. c.	אֶקְטַל		אֶבָּרֵךְ	אֶשְׁמַע	
<i>Pl. 3. m.</i>	יִקְטְלוּ		יִבָּרְכוּ	יִשְׁמְעוּ	
3. f.	תִּקְטַלְנָה		תִּבָּרְכֵנָה	תִּשְׁמַעֲנָה	
2. m.	תִּקְטַלְתֶּם		תִּבָּרְכוּ	תִּשְׁמְעוּ	
2. f.	תִּקְטַלְתֶּן		תִּבָּרְכֵנָה	תִּשְׁמַעֲנָה	
1. c.	נִקְטַל		נִבָּרֵךְ	נִשְׁמַע	
<i>Ptc.</i>	מִקְטַל	מַעֲמֹד	מִבָּרֵךְ	מִשְׁמַע	מִנָּגֵשׁ



## COMPARATIVE PARADIGMS: PIEL (PILEL).

"עע	"א init.	"י or "ו init.	"ו med.	"י med.	"א final.	"ה final.
סֹבֵב	אֵבֵל	יֵשֵׁב	קוֹמֵם	בוֹגֵן	מִצָּא	גִּלָּה
סֹבֵבָה			קוֹמָמָה		מִצָּאָה	גִּלָּתָה
סֹבֵבֶתָּ		as	קוֹמָמָתָּ	as	מִצָּאָתָּ	גִּלָּיתָּ
סֹבֵבֶתָּ		Strong	קוֹמָמָתָּ	"ו med.	מִצָּאָתָּ	גִּלָּיתָּ
סֹבֵבֶתִּי		Verb	קוֹמָמָתִי	through-	מִצָּאָתִי	גִּלָּיתִי
סֹבֵבוּ		through-	קוֹמְמוּ	out.	מִצָּאוּ	גִּלּוּ
סֹבֵבְתֶם		out.	קוֹמְמֶתֶם		מִצָּאֶתֶם	גִּלִּיתֶם
סֹבֵבְתֶן			קוֹמְמֶתֶן		מִצָּאֶתֶן	גִּלִּיתֶן
סֹבֵבְנוּ			קוֹמְמֵנוּ		מִצָּאֵנוּ	גִּלֵּינוּ
	אֵבֵל				מִצָּא	גִּלָּה
סֹבֵב	אֵבֵל	יֵשֵׁב	קוֹמֵם	בוֹגֵן	מִצָּא	גִּלָּת
סֹבֵב	אֵבֵל	יֵשֵׁב	קוֹמֵם	בוֹגֵן	מִצָּא	גִּלָּה
סֹבְבִי			קוֹמָמִי		מִצָּאִי	גִּלִּי
סֹבְבוּ			קוֹמְמוּ		מִצָּאוּ	גִּלּוּ
סֹבְבָנָה			קוֹמְמָנָה		מִצָּאָנָה	גִּלְיָנָה
יִסֹּבֵב	יֵאֵבֵל	יֵיֶשֵׁב	יִקוֹמֵם	יִבּוֹגֵן	יִמִּצָּא	יִגִּלָּה
תִּסֹּבֵב			תִּקוֹמֵם		תִּמִּצָּא	תִּגִּלָּה
תִּסֹּבֵב			תִּקוֹמֵם		תִּמִּצָּא	תִּגִּלָּה
תִּסֹּבְבִי			תִּקוֹמָמִי		תִּמִּצָּאִי	תִּגִּלִּי
אִסֹּבֵב			אִקוֹמֵם		אִמִּצָּא	אִגִּלָּה
יִסֹּבְבוּ			יִקוֹמְמוּ		יִמִּצָּאוּ	יִגִּלּוּ
תִּסֹּבְבָנָה			תִּקוֹמְמָנָה		תִּמִּצָּאָנָה	תִּגִּלְיָנָה
תִּסֹּבְבוּ			תִּקוֹמְמוּ		תִּמִּצָּאוּ	תִּגִּלּוּ
תִּסֹּבְבָנָה			תִּקוֹמְמָנָה		תִּמִּצָּאָנָה	תִּגִּלְיָנָה
נִסֹּבֵב			נִקוֹמֵם		נִמִּצָּא	נִגִּלָּה
מִסֹּבֵב	מֵאֵבֵל	מֵיֶשֵׁב	מִקוֹמֵם	מִבּוֹגֵן	מִמִּצָּא	מִגִּלָּה

## COMPARATIVE PARADIGMS : PUAL.

	<i>Strong Verb.</i>	<i>1 gutt.</i>	<i>2 gutt.</i>	<i>3 gutt.</i>	<i>נ" init.</i>
<i>Perf. Sg. 3. m.</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ
<i>3. f.</i>	קָטְלָהּ		בָּרַכָּהּ	שָׁמְעָהּ	
<i>2. m.</i>	קָטַלְתָּ	<i>as</i>	בָּרַכְתָּ	שָׁמַעְתָּ	<i>as</i>
<i>2. f.</i>	קָטַלְתְּ	<i>Strong</i>	בָּרַכְתְּ	שָׁמַעְתְּ	<i>Strong</i>
<i>1. c.</i>	קָטַלְתִּי	<i>Verb</i>	בָּרַכְתִּי	שָׁמַעְתִּי	<i>Verb</i>
<i>Pl. 3. c.</i>	קָטְלוּ	<i>through-</i>	בָּרְכוּ	שָׁמְעוּ	<i>through-</i>
<i>2. m.</i>	קָטַלְתֶּם	<i>out.</i>	בָּרַכְתֶּם	שָׁמַעְתֶּם	<i>out.</i>
<i>2. f.</i>	קָטַלְתֶּן		בָּרַכְתֶּן	שָׁמַעְתֶּן	
<i>1. c.</i>	קָטַלְנוּ		בָּרַכְנוּ	שָׁמַעְנוּ	
<i>Inf. absolute</i>	קָטַל	עָמַד			נָגַשׁ
<i>construct</i>	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ

Imperatives not used.

<i>Impf. Sg. 3. m.</i>	יִקְטַל	יַעֲמֹד	יִבָּרֵךְ	יִשְׁמַע	יִנָּגֵשׁ
<i>3. f.</i>	תִּקְטַל		תִּבָּרֵךְ	תִּשְׁמַע	
<i>2. m.</i>	תִּקְטַלְ		תִּבָּרֵךְ	תִּשְׁמַע	
<i>2. f.</i>	תִּקְטַלִּי		תִּבָּרְכִי	תִּשְׁמְעִי	
<i>1. c.</i>	אֶקְטַל		אֶבָּרֵךְ	אֶשְׁמַע	
<i>Pl. 3. m.</i>	יִקְטְלוּ		יִבָּרְכוּ	יִשְׁמְעוּ	
<i>3. f.</i>	תִּקְטַלְנָהּ		תִּבָּרְכֶנָּה	תִּשְׁמַעְנָהּ	
<i>2. m.</i>	תִּקְטַלּוּ		תִּבָּרְכוּ	תִּשְׁמְעוּ	
<i>2. f.</i>	תִּקְטַלְנָה		תִּבָּרְכֶנָּה	תִּשְׁמַעְנָה	
<i>1. c.</i>	נִקְטַל		נִבָּרֵךְ	נִשְׁמַע	
<i>Ptc.</i>	מִקְטָל	מַעֲמֹד	מִבָּרֵךְ	מִשְׁמַע	מִנָּגֵשׁ

## COMPARATIVE PARADIGMS: PUAL (PULAL).

"ע"י	"א init.	"ו or י init.	ו med.	י med.	"א final.	ה final.
סוֹבֵב	אֵכֶל	יֹשֵׁב	קוֹמֵם	בוֹנֵן	מִצָּא	גִּלָּה
סוֹבְבָה	as		קוֹמָמָה	as	מִצָּאָה	גִּלָּתָה
סוֹבְבֹת			קוֹמָמֹת		מִצָּאֹת	גִּלָּית
סוֹבְבֹתָ	Strong		קוֹמָמָתָ	ו med.	מִצָּאֹתָ	גִּלָּיתָ
סוֹבְבֹתִי	Verb		קוֹמָמָתִי	through-	מִצָּאֹתִי	גִּלָּיתִי
סוֹבְבוּ	through-		קוֹמְמוּ	out.	מִצָּאוּ	גִּלּוּ
סוֹבְבָתֶם	out.		קוֹמְמָתֶם		מִצָּאֲתֶם	גִּלָּיתֶם
סוֹבְבָתֶן			קוֹמְמָתֶן		מִצָּאֲתֶן	גִּלָּיתֶן
סוֹבְבָנוּ			קוֹמְמָנוּ		מִצָּאָנוּ	גִּלָּינוּ
	אֵכֶל					גִּלָּה
סוֹבֵב	אֵכֶל	יֹשֵׁב	קוֹמֵם	בוֹנֵן	מִצָּא	גִּלָּת

Imperatives not used.

יִסּוֹבֵב	יֵאֵכֶל	יִיֶּשֶׁב	יִקוֹמֵם	יִבּוֹנֵן	יִמְצָא	יִגִּלָּה
תִּסּוֹבֵב			תִּקוֹמֵם		תִּמְצָא	תִּגִּלָּה
תִּסּוֹבְבָה			תִּקוֹמָמָה		תִּמְצָאָה	תִּגִּלָּתָה
תִּסּוֹבְבֹת			תִּקוֹמָמֹת		תִּמְצָאֹת	תִּגִּלָּית
תִּסּוֹבְבֹתָ			תִּקוֹמָמָתָ		תִּמְצָאֹתָ	תִּגִּלָּיתָ
תִּסּוֹבְבֹתִי			תִּקוֹמָמָתִי		תִּמְצָאֹתִי	תִּגִּלָּיתִי
תִּסּוֹבְבוּ			תִּקוֹמְמוּ		תִּמְצָאוּ	תִּגִּלּוּ
תִּסּוֹבְבָתֶם			תִּקוֹמְמָתֶם		תִּמְצָאֲתֶם	תִּגִּלָּיתֶם
תִּסּוֹבְבָתֶן			תִּקוֹמְמָתֶן		תִּמְצָאֲתֶן	תִּגִּלָּיתֶן
תִּסּוֹבְבָנוּ			תִּקוֹמְמָנוּ		תִּמְצָאָנוּ	תִּגִּלָּינוּ
מִסּוֹבֵב	מֵאֵכֶל	מִיֶּשֶׁב	מִקוֹמֵם	מִבּוֹנֵן	מִמְצָא	מִגִּלָּה



## COMPARATIVE PARADIGMS: HIPHIL.

		<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"n' init.
<i>Perf. Sg.</i>	3. m.	הִקְטִיל	הִעֲמִיד	הוֹעִיק	הִשְׁמִיעַ	הִגִּישׁ
	3. f.	הִקְטִילָהּ	הִעֲמִידָהּ		הִשְׁמִיעָהּ	הִגִּישָׁהּ
	2. m.	הִקְטַלְתָּ	הִעֲמַדְתָּ	as	הִשְׁמַעְתָּ	הִגִּשְׁתָּ
	2. f.	הִקְטַלְתְּ	הִעֲמַדְתְּ	Strong	הִשְׁמַעְתְּ	הִגִּשְׁתְּ
	1. c.	הִקְטַלְתִּי	הִעֲמַדְתִּי	Verb	הִשְׁמַעְתִּי	הִגִּשְׁתִּי
<i>Pl.</i>	3. c.	הִקְטִילוּ	הִעֲמִידוּ	through-	הִשְׁמִיעוּ	הִגִּישׁוּ
	2. m.	הִקְטַלְתֶּם	הִעֲמַדְתֶּם	out.	הִשְׁמַעְתֶּם	הִגִּשְׁתֶּם
	2. f.	הִקְטַלְתֶּן	הִעֲמַדְתֶּן		הִשְׁמַעְתֶּן	הִגִּשְׁתֶּן
	1. c.	הִקְטַלְנוּ	הִעֲמַדְנוּ		הִשְׁמַעְנוּ	הִגִּשְׁנוּ
<i>Inf. absolute</i>		הִקְטִיל	הִעֲמִיד	הוֹעִיק		
<i>construct</i>		הִקְטִיל	הִעֲמִיד	הוֹעִיק	הִשְׁמִיעַ	הִגִּישׁ
<i>Imp. Sg.</i>	m.	הִקְטֵל	הִעֲמִד	הוֹעֵק	הִשְׁמַע	הִגִּשׁ
	f.	הִקְטִילִי	הִעֲמִידִי		הִשְׁמַעִי	הִגִּישִׁי
<i>Pl. m.</i>		הִקְטִילוּ	הִעֲמִידוּ		הִשְׁמִיעוּ	הִגִּישׁוּ
	f.	הִקְטִילְנָה	הִעֲמִידְנָה		הִשְׁמַעְנָה	הִגִּישְׁנָה
<i>Impf. Sg.</i>	3. m.	יִקְטִיל	יַעֲמִיד	יִוָּעֵק	יִשְׁמִיעַ	יִגִּישׁ
	3. f.	תִּקְטִיל	תַּעֲמִיד		תִּשְׁמִיעַ	תִּגִּישׁ
	2. m.	תִּקְטִיל	תַּעֲמִיד		תִּשְׁמִיעַ	תִּגִּישׁ
	2. f.	תִּקְטִילִי	תַּעֲמִידִי		תִּשְׁמִיעִי	תִּגִּישִׁי
	1. c.	אִקְטִיל	אַעֲמִיד		אִשְׁמִיעַ	אִגִּישׁ
<i>Pl.</i>	3. m.	יִקְטִילוּ	יַעֲמִידוּ		יִשְׁמִיעוּ	יִגִּישׁוּ
	3. f.	תִּקְטִילְנָה	תַּעֲמִידְנָה		תִּשְׁמַעְנָה	תִּגִּישְׁנָה
	2. m.	תִּקְטִילוּ	תַּעֲמִידוּ		תִּשְׁמִיעוּ	תִּגִּישׁוּ
	2. f.	תִּקְטִילְנָה	תַּעֲמִידְנָה		תִּשְׁמַעְנָה	תִּגִּישְׁנָה
	1. c.	נִקְטִיל	נַעֲמִיד		נִשְׁמִיעַ	נִגִּישׁ
<i>Ptc.</i>		מִקְטִיל	מַעֲמִיד	מוֹעִיק	מִשְׁמִיעַ	מִגִּישׁ

## COMPARATIVE PARADIGMS : HIPHIL.

ע"ע	"א init.	"ו or "ו init.	"ו med.	"ו med.	"א final.	"ה final.
הִסְבּ	הִאָּכִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִבִּין	הִגִּלָּה
הִסְבָּה		הוֹשִׁיבָה	הִיטִיבָה	הִקִּימָה		הִגִּלָּתָה
הִסְבִּיחַת	as	הוֹשִׁיבָת	הִיטִיבָת	הִקִּימוֹת	as	הִגִּלָּית
הִסְבִּיחַת	I gutt.	הוֹשִׁיבָת	הִיטִיבָת	הִקִּימוֹת	"ו med.	הִגִּלָּית
הִסְבִּיחַתִּי	through-	הוֹשִׁיבָתִי	הִיטִיבָתִי	הִקִּימוֹתִי	through-	הִגִּלָּיתִי
הִסְבִּיחוּ	out.	הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ	out.	הִגִּלּוּ
הִסְבִּיחוּם		הוֹשִׁיבוּם	הִיטִיבוּם	הִקִּימוּם		הִגִּלָּיֵתם
הִסְבִּיחוּן		הוֹשִׁיבוּן	הִיטִיבוּן	הִקִּימוּן		הִגִּלָּיתֵן
הִסְבִּיחוּנִי		הוֹשִׁיבוּנִי	הִיטִיבוּנִי	הִקִּימוּנִי		הִגִּלָּיֵנִי
		הוֹשִׁיב	הִיטִיב	הִקִּים		הִמְצִיא
הִסְבּ	הִאָּכִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִבִּין	הִגִּלָּת
הִסְבּ	הִאָּכִיל	הוֹשִׁיב	הִיטִיב	הִקִּים	הִבִּין	הִגִּלָּה
הִסְבִּי		הוֹשִׁיבִי	הִיטִיבִי	הִקִּימִי		הִגִּלִּי
הִסְבִּיחוּ		הוֹשִׁיבוּ	הִיטִיבוּ	הִקִּימוּ		הִגִּלוּ
הִסְבִּיחֶנָּה		הוֹשִׁיבֶנָּה	הִיטִיבֶנָּה	הִקִּימֶנָּה		הִגִּלִּינָה
etc. יִסְבּ, יִסְבּ	יִאָּכִיל	יִוֹשִׁיב	יִיטִיב	יִקִּים	יִבִּין	יִגִּלָּה
תִּסְבּ		תוֹשִׁיב	תִּיטִיב	תִּקִּים		תִּגִּלָּה
תִּסְבּ		תוֹשִׁיב	תִּיטִיב	תִּקִּים		תִּגִּלָּה
תִּסְבִּי		תוֹשִׁיבִי	תִּיטִיבִי	תִּקִּימִי		תִּגִּלִּי
אִסְבּ		אוֹשִׁיב	אִיטִיב	אִקִּים		אִגִּלָּה
יִסְבּוּ		יִוֹשִׁיבוּ	יִיטִיבוּ	יִקִּימוּ		יִגִּלוּ
תִּסְבִּינָה		תוֹשִׁיבֶנָּה	תִּיטִיבֶנָּה	תִּקִּימֶנָּה		תִּגִּלִּינָה
תִּסְבּוּ		תוֹשִׁיבוּ	תִּיטִיבוּ	תִּקִּימוּ		תִּגִּלוּ
תִּסְבִּינֶנָּה		תוֹשִׁיבֶנָּה	תִּיטִיבֶנָּה	תִּקִּימֶנָּה		תִּגִּלִּינֶנָּה
נִסְבּ		נוֹשִׁיב	נִיטִיב	נִקִּים		נִגִּלָּה
מִסְבּ	מִאָּכִיל	מוֹשִׁיב	מִיטִיב	מִקִּים	מִבִּין	מִגִּלָּה

## COMPARATIVE PARADIGMS: HOPHAL.

	Strong Verb.	1 gutt.	2 gutt.	3 gutt.	"נ init.
<i>Perf. Sg.</i> 3. <i>m.</i>	הִקְטִיל	הִעֲמִיד	הִזְעֵק	הִשְׁמַע	הִנִּישׁ
3. <i>f.</i>	הִקְטִילָהּ	הִעֲמִידָהּ	הִזְעֵקָהּ	הִשְׁמַעָהּ	הִנִּישָׁהּ
2. <i>m.</i>	הִקְטִילְתָּ	הִעֲמִידְתָּ	הִזְעֵקְתָּ	הִשְׁמַעְתָּ	הִנִּישְׁתָּ
2. <i>f.</i>	הִקְטִילְתְּ	הִעֲמִידְתְּ	הִזְעֵקְתְּ	הִשְׁמַעְתְּ	הִנִּישְׁתְּ
1. <i>c.</i>	הִקְטִילְתִּי	הִעֲמִידְתִּי	הִזְעֵקְתִּי	הִשְׁמַעְתִּי	הִנִּישְׁתִּי
<i>Pl.</i> 3. <i>c.</i>	הִקְטִילוּ	הִעֲמִידוּ	הִזְעֵקוּ	הִשְׁמַעוּ	הִנִּישׁוּ
2. <i>m.</i>	הִקְטִילְתֶּם	הִעֲמִידְתֶּם	הִזְעֵקְתֶּם	הִשְׁמַעְתֶּם	הִנִּישְׁתֶּם
2. <i>f.</i>	הִקְטִילְתֶּן	הִעֲמִידְתֶּן	הִזְעֵקְתֶּן	הִשְׁמַעְתֶּן	הִנִּישְׁתֶּן
1. <i>c.</i>	הִקְטִילְנוּ	הִעֲמִידְנוּ	הִזְעֵקְנוּ	הִשְׁמַעְנוּ	הִנִּישְׁנוּ
<i>Inf. absolute</i>	הִקְטִיל	הִעֲמִיד	הִזְעֵק		הִנִּישׁ
<i>construct</i>	הִקְטִיל	הִעֲמִיד	הִזְעֵק	הִשְׁמַע	הִנִּישׁ

Imperatives not used.

<i>Impf. Sg.</i> 3. <i>m.</i>	יִקְטֹל	יִעֲמִיד	יִזְעַק	יִשְׁמַע	יִנִּישׁ
3. <i>f.</i>	תִּקְטֹל	תִּעֲמִיד	תִּזְעַק	תִּשְׁמַע	תִּנִּישׁ
2. <i>m.</i>	תִּקְטֹל	תִּעֲמִיד	תִּזְעַק	תִּשְׁמַע	תִּנִּישׁ
2. <i>f.</i>	תִּקְטֹלִי	תִּעֲמִידִי	תִּזְעַקִי	תִּשְׁמַעִי	תִּנִּישִׁי
1. <i>c.</i>	אִקְטֹל	אִעֲמִיד	אִזְעַק	אִשְׁמַע	אִנִּישׁ
<i>Pl.</i> 3. <i>m.</i>	יִקְטֹלוּ	יִעֲמִידוּ	יִזְעַקוּ	יִשְׁמַעוּ	יִנִּישׁוּ
3. <i>f.</i>	תִּקְטֹלְנָה	תִּעֲמִידְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּנִּישְׁנָה
2. <i>m.</i>	תִּקְטֹלוּ	תִּעֲמִידוּ	תִּזְעַקוּ	תִּשְׁמַעוּ	תִּנִּישׁוּ
2. <i>f.</i>	תִּקְטֹלְנָה	תִּעֲמִידְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּנִּישְׁנָה
1. <i>c.</i>	נִקְטֹל	נִעֲמִיד	נִזְעַק	נִשְׁמַע	נִנִּישׁ
<i>Ptc.</i>	מִקְטִיל	מִעֲמִיד	מִזְעַק	מִשְׁמַע	מִנִּישׁ



## COMPARATIVE PARADIGMS: HOPHAL.

"עע"	"א init.	"י or ו" init.	"ו med.	"י med.	"א final	"ה final.
הוֹסֵב	הֶאֱכַל	הוֹשֵׁב	הוֹקֵם	הוֹבֵן	הִמְצָא	הִגְלָה
הוֹסֵבָה		הוֹשֵׁבָה	הוֹקֵמָה		הִמְצָאָה	הִגְלָתָהּ
הוֹסֵבֹת	as	הוֹשֵׁבֹת	הוֹקֵמֹת	as	הִמְצָאֹת	הִגְלִיתִי
הוֹסֵבוֹת	I gutt.	הוֹשֵׁבֹת	הוֹקֵמֹת	"י med.	הִמְצָאֹת	הִגְלִיתִי
הוֹסֵבוֹתִי	through	הוֹשֵׁבֹתִי	הוֹקֵמֹתִי	through-	הִמְצָאֹתִי	הִגְלִיתִי
הוֹסֵבוּ	out.	הוֹשֵׁבוּ	הוֹקֵמוּ	out.	הִמְצָאוּ	הִגְלוּ
הוֹסֵבוֹתֶם		הוֹשֵׁבוֹתֶם	הוֹקֵמוֹתֶם		הִמְצָאֹתֶם	הִגְלִיתֶם
הוֹסֵבוֹתָם		הוֹשֵׁבוֹתָם	הוֹקֵמוֹתָם		הִמְצָאֹתָם	הִגְלִיתָם
הוֹסֵבוֹנוּ		הוֹשֵׁבוֹנוּ	הוֹקֵמוֹנוּ		הִמְצָאוּנוּ	הִגְלוּנוּ
	הֶאֱכַל					הִגְלָה
הוֹסֵב	הֶאֱכַל	הוֹשֵׁב	הוֹקֵם	הוֹבֵן	הִמְצָא	הִגְלָת

## Imperatives not used.

etc. יֹסֵב, יֹסֵב	יֹשֵׁב	יֹקֵם	יֹבֵן	יִמְצָא	יִגְלָה
תוֹסֵב	תוֹשֵׁב	תוֹקֵם		תִּמְצָא	תִּגְלָה
תוֹסֵבָה	תוֹשֵׁבָה	תוֹקֵם		תִּמְצָאָה	תִּגְלָתָהּ
תוֹסֵבוֹת	תוֹשֵׁבוֹת	תוֹקֵמוֹת		תִּמְצָאוֹת	תִּגְלִיתִי
תוֹסֵבוֹתִי	תוֹשֵׁבוֹתִי	תוֹקֵמוֹתִי		תִּמְצָאוֹתִי	תִּגְלִיתִי
תוֹסֵבוּ	תוֹשֵׁבוּ	תוֹקֵמוּ		תִּמְצָאוּ	תִּגְלוּ
תוֹסֵבוֹתֶם	תוֹשֵׁבוֹתֶם	תוֹקֵמוֹתֶם		תִּמְצָאוֹתֶם	תִּגְלִיתֶם
תוֹסֵבוֹתָם	תוֹשֵׁבוֹתָם	תוֹקֵמוֹתָם		תִּמְצָאוֹתָם	תִּגְלִיתָם
תוֹסֵבוֹנוּ	תוֹשֵׁבוֹנוּ	תוֹקֵמוֹנוּ		תִּמְצָאוּנוּ	תִּגְלוּנוּ
מוֹסֵב	מוֹשֵׁב	מוֹקֵם	מוֹבֵן	מוֹמְצָא	מוֹגְלָה

## COMPARATIVE PARADIGMS: HITHPAEL.

	<i>Strong Verb.</i>	<i>1 gutt.</i>	<i>2 gutt.</i>	<i>3 gutt.</i>	<i>"n init.</i>
<i>Perf. Sg. 3. m.</i>	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבַּרַּךְ	הִתְנַלַּח	הִתְנַגֵּשׁ
<i>3. f.</i>	הִתְקַטְּלָה		הִתְבַּרְכָּה	הִתְנַלְּחָה	
<i>2. m.</i>	הִתְקַטַּלְתָּ	<i>as</i>	הִתְבַּרַּכְתָּ	הִתְנַלַּחְתָּ	<i>as</i>
<i>2. f.</i>	הִתְקַטַּלְתְּ	<i>Strong</i>	הִתְבַּרַּכְתְּ	הִתְנַלַּחְתְּ	<i>Strong</i>
<i>1. c.</i>	הִתְקַטַּלְתִּי	<i>Verb</i>	הִתְבַּרַּכְתִּי	הִתְנַלַּחְתִּי	<i>Verb</i>
<i>Pl. 3. c.</i>	הִתְקַטְּלוּ	<i>through-</i>	הִתְבַּרְכוּ	הִתְנַלְּחוּ	<i>through-</i>
<i>2. m.</i>	הִתְקַטַּלְתֶּם	<i>out.</i>	הִתְבַּרַּכְתֶּם	הִתְנַלַּחְתֶּם	<i>out.</i>
<i>2. f.</i>	הִתְקַטַּלְתֶּן		הִתְבַּרַּכְתֶּן	הִתְנַלַּחְתֶּן	
<i>1. c.</i>	הִתְקַטַּלְנוּ		הִתְבַּרַּכְנוּ	הִתְנַלַּחְנוּ	
<i>Inf. absolute</i>					
<i>construct</i>	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבַּרַּךְ	הִתְנַלַּח	הִתְנַגֵּשׁ
<i>Imp. Sg. m.</i>	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבַּרַּךְ	הִתְנַלַּח	הִתְנַגֵּשׁ
<i>f.</i>	הִתְקַטְּלִי		הִתְבַּרְכִּי	הִתְנַלְּחִי	
<i>Pl. m.</i>	הִתְקַטְּלוּ		הִתְבַּרְכוּ	הִתְנַלְּחוּ	
<i>f.</i>	הִתְקַטְּלֶנָּה		הִתְבַּרְכֶּנָּה	הִתְנַלְּכֶנָּה	
<i>Impf. Sg. 3. m.</i>	יִתְקַטֵּל	יִתְעַמֵּד	יִתְבַּרַּךְ	יִתְנַלַּח	יִתְנַגֵּשׁ
<i>3. f.</i>	תִּתְקַטֵּל		תִּתְבַּרַּךְ	תִּתְנַלַּח	
<i>2. m.</i>	תִּתְקַטֵּל		תִּתְבַּרַּךְ	תִּתְנַלַּח	
<i>2. f.</i>	תִּתְקַטְּלִי		תִּתְבַּרְכִּי	תִּתְנַלְּחִי	
<i>1. c.</i>	אֶתְקַטֵּל		אֶתְבַּרַּךְ	אֶתְנַלַּח	
<i>Pl. 3. m.</i>	יִתְקַטְּלוּ		יִתְבַּרְכוּ	יִתְנַלְּחוּ	
<i>3. f.</i>	תִּתְקַטְּלֶנָּה		תִּתְבַּרְכֶּנָּה	תִּתְנַלְּכֶנָּה	
<i>2. m.</i>	תִּתְקַטְּלוּ		תִּתְבַּרְכוּ	תִּתְנַלְּחוּ	
<i>2. f.</i>	תִּתְקַטְּלֶנָּה		תִּתְבַּרְכֶּנָּה	תִּתְנַלְּכֶנָּה	
<i>1. c.</i>	נִתְקַטֵּל		נִתְבַּרַּךְ	נִתְנַלַּח	
<i>Ptc.</i>	מִתְקַטֵּל	מִתְעַמֵּד	מִתְבַּרַּךְ	מִתְנַלַּח	מִתְנַגֵּשׁ

"עע    "א *init.*    "י *init.*    "י *med.*    "י *med.*    "א *final.*    "ה *final.*

[illegible]



## STRONG VERB QAL WITH SUFFIXES.

Suffixes for the		1. Sg.	2. Sg. m.	2. Sg. f.	3. Sg. m.	3. Sg. f.
		me.	thee.	thee.	him.	her.
Perf.	3. m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְהוּ קָטַלוּ	קָטַלְהָ
	3. f.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתֶּהּ קָטַלְתָּ	קָטַלְתָּ
	2. m.	קָטַלְתִּנִּי } קָטַלְתָּנִי }	—	—	קָטַלְתֶּהּ קָטַלְתָּ	קָטַלְתָּ
	2. f.	קָטַלְתִּנִּי	—	—	קָטַלְתֶּהּ קָטַלְתָּ	קָטַלְתָּ
	1. c.	—	קָטַלְתִּיד	קָטַלְתִּיד	קָטַלְתִּיו	קָטַלְתִּיהָ
Pl.	3. c.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְוּהוּ	קָטַלְוּהָ
	2. m.	קָטַלְתִּינוּ	—	—	קָטַלְתֶּמוּ	קָטַלְתֶּמָּה
	1. c.	—	קָטַלְנוּךָ	קָטַלְנוּךָ	קָטַלְנוּהוּ	קָטַלְנוּהָ
Inf.		קָטַלְי } קָטַלְנִי }	קָטַלְךָ } קָטַלְתְּךָ }	קָטַלְךָ	קָטַלוּ	קָטַלְהָ
	Imp.	קָטַלְנִי	—	—	קָטַלְהוּ	קָטַלְהָ } קָטַלְהָ }
Impf.	3. m.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ	יִקְטַלְהָ } יִקְטַלְהָ }
With Nun epenthetic }		יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנוּ	יִקְטַלְנָה
Pl.	3. m.	יִקְטַלְנוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְוּהוּ	יִקְטַלְוּהָ
Perf. Piel		קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְהוּ	קָטַלְהָ

\* \* The Suffixes to the other Conjugations follow the  
 ך require the tone to be on the *preceding syllable*; also

## STRONG VERB QAL WITH SUFFIXES.

1. Pl.	2. Pl. m.	2. Pl. f.	3. Pl. m.	3. Pl. f.
<i>us.</i>	<i>you.</i>	<i>you.</i>	<i>them.</i>	<i>them.</i>
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
קָטַלְתִּינוּ	קָטַלְתֶּכֶם	קָטַלְתְּכֶן	קָטַלְתֶּם	קָטַלְתֶּן
קָטַלְתִּינוּ	—	—	קָטַלְתֶּם	קָטַלְתֶּן
קָטַלְתִּינוּ	—	—	קָטַלְתִּים	קָטַלְתִּין
—	קָטַלְתִּיכֶם	קָטַלְתִּיכֶן	קָטַלְתִּים	קָטַלְתִּין
קָטַלְוּנוּ	קָטַלְוֶכֶם	קָטַלְוֶכֶן	קָטַלְוּם	קָטַלְוּן
קָטַלְתִּינוּ	—	—	קָטַלְתִּים	קָטַלְתִּין
—	קָטַלְוֶכֶם	קָטַלְוֶכֶן	קָטַלְוּם	קָטַלְוּן
קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
קָטַלְנוּ	—	—	קָטַלְתֶּם	—
יָקַטְלְנוּ	יָקַטְלְתֶּם	יָקַטְלְתְּ	יָקַטְלְתָּ	יָקַטְלְתְּ
יָקַטְלְנוּ	—	—	—	—
יָקַטְלְנוּ	יָקַטְלְתֶּם	יָקַטְלְתְּ	יָקַטְלְתֶּם	יָקַטְלְתֶּן
יָקַטְלְנוּ	יָקַטְלְתֶּם	יָקַטְלְתְּ	יָקַטְלְתָּ	יָקַטְלְתְּ

analogy of qal. Observe that the Suffixes נִי, נִי, הִי and ךְ, following a long vowel in an open syllable.

# IL NOUNS.

## ARRANGED IN SIX DECLENSIONS.

### FIRST DECLENSION: VOWELS UNCHANGEABLE.

See p. 57.

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
ִ	אֲרָם	ִ	אֲרָם	אֲרָנוּ	אֲרָהּ	אֲרָוּ	אֲרָהּ	אֲרָךְ	אֲרָי	אֲרָ	אֲרָ light.
ִ	אֲרָהֶם	ִ	אֲרָהֶם	אֲרָהֶנוּ	אֲרָהֶיָּהּ	אֲרָהֶיָּו	אֲרָהֶיָּהּ	אֲרָהֶיָּךְ	אֲרָי	אֲרָי	אֲרָהֶם plur.
ִ	צִדִּיקִם	ִ	צִדִּיקָם	צִדִּיקָנוּ	צִדִּיקָהּ	צִדִּיקָו	צִדִּיקָהּ	צִדִּיקָךְ	צִדִּיקָי	צִדִּיק	צִדִּיק just man.
ִ	צִדִּיקָהֶם	ִ	צִדִּיקָהֶם	צִדִּיקָהֶנוּ	צִדִּיקָהֶיָּהּ	צִדִּיקָהֶיָּו	צִדִּיקָהֶיָּהּ	צִדִּיקָהֶיָּךְ	צִדִּיקָי	צִדִּיקָי	צִדִּיקָהֶם plur.

\* \* \* The tone of Suffixes is as above in all the Declensions.



## SECOND DECLENSION: NOUNS WITH QAMETS MUTABLE.

(a) Monosyllabic<sup>1</sup>.

(b) With immutable vowel in penult. (c) With immutable vowel in final

syllable.

(d) Qamets in both penult. and final. (e) Qamets penult., tsere final. See pp. 57, 58.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ִז	הֵמָּם	ִז	הֵמָּם	הֵמָּנוּ	הֵמָּה	הֵמָּן	הֵמָּה	הֵמָּן	הֵמָּן	הֵם	הֵם blood (a).
ִז	הֵמָּהֶם	ִז	הֵמָּהֶם	הֵמָּנֵנוּ	הֵמָּהֶּה	הֵמָּוִי	הֵמָּהֶּה	הֵמָּוִי	הֵמָּוִי	הֵמָּוִי plur.	
ִז	הֵמָּלָם	ִז	הֵמָּלָם	הֵמָּלָנוּ	הֵמָּלָהֶה	הֵמָּלָיו	הֵמָּלָהֶה	הֵמָּלָיָה	הֵמָּלָיָה	הֵמָּלָיָה plur.	הֵמָּלָיָה plur.
ִז	הֵמָּלָהֶם	ִז	הֵמָּלָהֶם	הֵמָּלָנֵנוּ	הֵמָּלָהֶּה	הֵמָּלָוִי	הֵמָּלָהֶּה	הֵמָּלָוִי	הֵמָּלָוִי	הֵמָּלָוִי plur.	
ִז	הֵמָּרָם	ִז	הֵמָּרָם	הֵמָּרָנוּ	הֵמָּרָהֶה	הֵמָּרָיו	הֵמָּרָהֶה	הֵמָּרָיָה	הֵמָּרָיָה	הֵמָּרָיָה plur.	הֵמָּרָיָה plur.
ִז	הֵמָּרָהֶם	ִז	הֵמָּרָהֶם	הֵמָּרָנֵנוּ	הֵמָּרָהֶּה	הֵמָּרָוִי	הֵמָּרָהֶּה	הֵמָּרָוִי	הֵמָּרָוִי	הֵמָּרָוִי plur.	
ִז	הֵמָּבָרָם	ִז	הֵמָּבָרָם	הֵמָּבָרָנוּ	הֵמָּבָרָהֶה	הֵמָּבָרָיו	הֵמָּבָרָהֶה	הֵמָּבָרָיָה	הֵמָּבָרָיָה	הֵמָּבָרָיָה plur.	הֵמָּבָרָיָה plur.
ִז	הֵמָּבָרָהֶם	ִז	הֵמָּבָרָהֶם	הֵמָּבָרָנֵנוּ	הֵמָּבָרָהֶּה	הֵמָּבָרָוִי	הֵמָּבָרָהֶּה	הֵמָּבָרָוִי	הֵמָּבָרָוִי	הֵמָּבָרָוִי plur.	
ִז	הֵמָּנָם	ִז	הֵמָּנָם	הֵמָּנָנוּ	הֵמָּנָהֶה	הֵמָּנָיו	הֵמָּנָהֶה	הֵמָּנָיָה	הֵמָּנָיָה	הֵמָּנָיָה plur.	הֵמָּנָיָה plur.
ִז	הֵמָּנָהֶם	ִז	הֵמָּנָהֶם	הֵמָּנָנֵנוּ	הֵמָּנָהֶּה	הֵמָּנָוִי	הֵמָּנָהֶּה	הֵמָּנָוִי	הֵמָּנָוִי	הֵמָּנָוִי plur.	

<sup>1</sup> These nouns must be distinguished from those in Declension V, 'double ayin.'

## THIRD DECLENSION: NOUNS WITH TSERE MUTABLE.

(a) Monosyllabic<sup>1</sup>.

(b) With immutable vowel in final syllable.

(c) Immutable vowel in penult.

See p. 58.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ִי	שָׁמָיִם	ִי	שָׁמַיִם	שָׁמַיִנוּ	שָׁמַיָּהּ	שָׁמַיִו	שָׁמַיְךָ	שָׁמַיְךָ	שָׁמַיִי	שָׁמַיִם	שָׁמַיִם name (a).
ִי	שָׁמַיְתָּהֶם	ִי	שָׁמַיְתָּם	שָׁמַיְתָּנוּ	שָׁמַיְתָּהּ	שָׁמַיְתָּיו	שָׁמַיְתָּךְ	שָׁמַיְתָּךְ	שָׁמַיְתִי	שָׁמַיְתוֹת	שָׁמַיְתוֹת plur.
ִי	מַלְאָכָם	ִי	מַלְאָכִים	מַלְאָכֵנוּ	מַלְאָכָהּ	מַלְאָכָיו	מַלְאָכֶיךָ	מַלְאָכֶיךָ	מַלְאָכַי	מַלְאָכִין	מַלְאָכִין interpreter (b).
ִי	מַלְאָכֵיהֶם	ִי	מַלְאָכֵיכֶם	מַלְאָכֵינוּ	מַלְאָכֵיהָ	מַלְאָכֵיוֹ	מַלְאָכֶיךָ	מַלְאָכֶיךָ	מַלְאָכַי	מַלְאָכַיִם	מַלְאָכַיִם plur.
ִי	אֹיְבָם	ִי	אֹיְבִיכֶם	אֹיְבֵנוּ	אֹיְבָהּ	אֹיְבָיו	אֹיְבֶיךָ	אֹיְבֶיךָ	אֹיְבֵי	אֹיְבִים	אֹיְבִים enemy (c).
ִי	אֹיְבֵיהֶם	ִי	אֹיְבֵיכֶם	אֹיְבֵינוּ	אֹיְבֵיהָ	אֹיְבֵיוֹ	אֹיְבֵיךָ	אֹיְבֵיךָ	אֹיְבֵי	אֹיְבֵי	אֹיְבֵי plur.

<sup>1</sup> These nouns must be distinguished from those in Declension V, 'double ayin.'

\* \* \* The Active Participle qal is of this Declension (c).

## FOURTH DECLENSION : SEGHOLATE NOUNS.

Developed monosyllabic forms ; accent on penult. See p. 59.

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
ִז	הֶרְבָּם	ִז	הֶרְבָּכֶם	הֶרְבֵּנּוּ	הֶרְבָּהּ	הֶרְבּוֹ	הֶרְבֶּךָ	הֶרְבֶּךָ	הֶרְבִּי	הֶרְבֵּךְ	(הֶרְבֵּךְ)
ִז	הֶרְבִּיתֶּם	ִז	הֶרְבִּיתְכֶם	הֶרְבִּיתֵּנוּ	הֶרְבִּיתָּהּ	הֶרְבִּיתּוֹ	הֶרְבִּיתְךָ	הֶרְבִּיתְךָ	הֶרְבִּי	הֶרְבִּי	way. הֶרְבִּי plur.
ִז	נַעֲרָם	ִז	נַעֲרֵכֶם	נַעֲרֵנּוּ	נַעֲרָהּ	נַעֲרוֹ	נַעֲרֶךָ	נַעֲרֶךָ	נַעֲרִי	נַעֲרִי	boy. נַעֲרִי plur.
ִז	נַעֲרִיתֶם	ִז	נַעֲרִיתְכֶם	נַעֲרִיתֵנוּ	נַעֲרִיתָּהּ	נַעֲרִיתּוֹ	נַעֲרִיתְךָ	נַעֲרִיתְךָ	נַעֲרִי	נַעֲרִי	
ִז	סִפְרָם	ִז	סִפְרֵכֶם	סִפְרֵנּוּ	סִפְרָהּ	סִפְרוֹ	סִפְרֶךָ	סִפְרֶךָ	סִפְרִי	סִפְרִי	book. סִפְרִי plur.
ִז	סִפְרִיתֶם	ִז	סִפְרִיתְכֶם	סִפְרִיתֵנוּ	סִפְרִיתָּהּ	סִפְרִיתּוֹ	סִפְרִיתְךָ	סִפְרִיתְךָ	סִפְרִי	סִפְרִי	
ִז	חֳדָשָׁם	ִז	חֳדָשֵׁכֶם	חֳדָשֵׁנּוּ	חֳדָשָׁהּ	חֳדָשׁוֹ	חֳדָשְׁךָ	חֳדָשְׁךָ	חֳדָשִׁי	חֳדָשִׁי	month. חֳדָשִׁי plur.
ִז	חֳדָשִׁיתֶם	ִז	חֳדָשִׁיתְכֶם	חֳדָשִׁיתֵנוּ	חֳדָשִׁיתָּהּ	חֳדָשִׁיתּוֹ	חֳדָשִׁיתְךָ	חֳדָשִׁיתְךָ	חֳדָשִׁי	חֳדָשִׁי	
ִז	אֵילָם	ִז	אֵילָכֶם	אֵילָנּוּ	אֵילָהּ	אֵילוֹ	אֵילֶךָ	אֵילֶךָ	אֵילִי	אֵילִי	ram. אֵילִי plur.
ִז	אֵילִיתֶם	ִז	אֵילִיתְכֶם	אֵילִיתֵנוּ	אֵילִיתָּהּ	אֵילִיתּוֹ	אֵילִיתְךָ	אֵילִיתְךָ	אֵילִי	אֵילִי	
ִז	מוֹתָם	ִז	מוֹתֵכֶם	מוֹתֵנּוּ	מוֹתָהּ	מוֹתוֹ	מוֹתֶךָ	מוֹתֶךָ	מוֹתִי	מוֹתִי	death. מוֹתִי plur.
ִז	מוֹתִיתֶם	ִז	מוֹתִיתְכֶם	מוֹתִיתֵנוּ	מוֹתִיתָּהּ	מוֹתִיתּוֹ	מוֹתִיתְךָ	מוֹתִיתְךָ	מוֹתִי	מוֹתִי	
ִז	חֲלָם	ִז	חֲלָכֶם	חֲלָנּוּ	חֲלָהּ	חֲלָיו	חֲלָךְ	חֲלָךְ	חֲלָיִי	חֲלָיִי	sickness. חֲלָיִי plur.
ִז	חֲלָיתֶם	ִז	חֲלָיתְכֶם	חֲלָיתֵנוּ	חֲלָיתָּהּ	חֲלָיתּוֹ	חֲלָיתְךָ	חֲלָיתְךָ	חֲלָיִי	חֲלָיִי	
ִז	כֶּלִּים	ִז	כֶּלִּיכֶם	כֶּלִּינּוּ	כֶּלִּיהּ	כֶּלִּיו	כֶּלִּיךָ	כֶּלִּיךָ	כֶּלִּי	כֶּלִּי	vessel. כֶּלִּי plur.
ִז	כֶּלִּיתֶם	ִז	כֶּלִּיתְכֶם	כֶּלִּיתֵנוּ	כֶּלִּיתָּהּ	כֶּלִּיתּוֹ	כֶּלִּיתְךָ	כֶּלִּיתְךָ	כֶּלִּי	כֶּלִּי	



## FIFTH DECLENSION: NOUNS FROM DOUBLE AYIN VERBS.

Daghesh forte, with suffixes and in the plural.

See p. 60.

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
ִ	סְלָם	ִ	סְלָמְכֶם	סְלָמֵנוּ	סְלָמְהָ	סְלָמוֹ	סְלָמְךָ	סְלָמְךָ	סְלָמִי	סֶל	basket.
ִ	סְלָמָם	ִ	סְלָמְכֶם	סְלָמֵנוּ	סְלָמְהָ	סְלָמוֹ	סְלָמְךָ	סְלָמְךָ	סְלָמִי	סְלָמִי	plur.
ִ	סְלָמָם	ִ	סְלָמְכֶם	סְלָמֵנוּ	סְלָמְהָ	סְלָמוֹ	סְלָמְךָ	סְלָמְךָ	סְלָמִי	סְלָמִי	statute.
ִ	סְלָמָם	ִ	סְלָמְכֶם	סְלָמֵנוּ	סְלָמְהָ	סְלָמוֹ	סְלָמְךָ	סְלָמְךָ	סְלָמִי	סְלָמִי	plur.
ִ	סְלָמָם	ִ	סְלָמְכֶם	סְלָמֵנוּ	סְלָמְהָ	סְלָמוֹ	סְלָמְךָ	סְלָמְךָ	סְלָמִי	סְלָמִי	arrow.
ִ	סְלָמָם	ִ	סְלָמְכֶם	סְלָמֵנוּ	סְלָמְהָ	סְלָמוֹ	סְלָמְךָ	סְלָמְךָ	סְלָמִי	סְלָמִי	plur.
ִ	סְלָמָם	ִ	סְלָמְכֶם	סְלָמֵנוּ	סְלָמְהָ	סְלָמוֹ	סְלָמְךָ	סְלָמְךָ	סְלָמִי	סְלָמִי	camel.
ִ	סְלָמָם	ִ	סְלָמְכֶם	סְלָמֵנוּ	סְלָמְהָ	סְלָמוֹ	סְלָמְךָ	סְלָמְךָ	סְלָמִי	סְלָמִי	plur.

<sup>1</sup> Lev. x. 13, 14.

<sup>2</sup> Ex. v. 14.

SIXTH DECLENSION: NOUNS IN הָ FROM LAMEDH-HE VERBS.

See p. 60.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
וְ	קָנָם	וְ	קָנְכֶם	קָנֵנוּ	קָנָהּ	קָנָהּ	קָנָהּ	קָנָהּ	קָנִי	קָנָה	קָנָה reed.
וְ	קָנֵיהֶם	וְ	קָנֵיכֶם	קָנֵינוּ	קָנֵיהָ	קָנֵיו	קָנֵיהָ	קָנֵיהָ	קָנִי	קָנִי plur.	
וְ	רָעָם	וְ	רָעֲכֶם	רָעֵנוּ	רָעָהּ	רָעָהּ	רָעָהּ	רָעָהּ	רָעִי	רָעָה shepherd.	
וְ	רָעֵיהֶם	וְ	רָעֵיכֶם	רָעֵינוּ	רָעֵיהָ	רָעֵיו	רָעֵיהָ	רָעֵיהָ	רָעִי	רָעִי plur.	
וְ	מַעֲשָׂאֵם	וְ	מַעֲשֵׂאֲכֶם	מַעֲשֵׂאֵנוּ	מַעֲשֵׂאָהּ	מַעֲשֵׂאָהּ	מַעֲשֵׂאָהּ	מַעֲשֵׂאָהּ	מַעֲשֵׂאִי	מַעֲשֵׂאָה work.	
וְ	מַעֲשֵׂיהֶם	וְ	מַעֲשֵׂיכֶם	מַעֲשֵׂינוּ	מַעֲשֵׂיהָ	מַעֲשֵׂיו	מַעֲשֵׂיהָ	מַעֲשֵׂיהָ	מַעֲשֵׂאִי	מַעֲשֵׂאִי plur.	

## FEMININE NOUNS. See p. 61.

(The Femininae of Adjectives and Participles are of these types.)

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
ִי	סְגֻלָּתָם	ִי	סְגֻלָּתְכֶם	סְגֻלָּתֵנוּ	סְגֻלָּתֶיהָ	סְגֻלָּתוֹ	סְגֻלָּתְךָ	סְגֻלָּתְךָ	סְגֻלָּתִי	סְגֻלָּת	<sup>1</sup> סְגֻלָּה treasure.
ִי	סְגֻלָּתֵיהֶם	ִי	סְגֻלָּתֵיכֶם	סְגֻלָּתֵינוּ	סְגֻלָּתֶיהָ	סְגֻלָּתוֹ	סְגֻלָּתְךָ	סְגֻלָּתְךָ	סְגֻלָּתִי	סְגֻלָּות plur.	<sup>1</sup> סְגֻלָּה plur.
ִי	תּוֹרָתָם	ִי	תּוֹרָתְכֶם	תּוֹרָתֵנוּ	תּוֹרָתֶיהָ	תּוֹרָתוֹ	תּוֹרָתְךָ	תּוֹרָתְךָ	תּוֹרָתִי	תּוֹרָת	<sup>1</sup> תּוֹרָה law.
ִי	תּוֹרָתֵיהֶם	ִי	תּוֹרָתֵיכֶם	תּוֹרָתֵנוּ	תּוֹרָתֶיהָ	תּוֹרָתוֹ	תּוֹרָתְךָ	תּוֹרָתְךָ	תּוֹרָתִי	תּוֹרָות plur.	<sup>1</sup> תּוֹרָה plur.
ִי	שָׁנָתָם	ִי	שָׁנָתְכֶם	שָׁנָתֵנוּ	שָׁנָתֶיהָ	שָׁנָתוֹ	שָׁנָתְךָ	שָׁנָתְךָ	שָׁנָתִי	שָׁנָת	<sup>2</sup> שָׁנָה year.
ִי	שָׁנָתֵיהֶם	ִי	שָׁנָתֵיכֶם	שָׁנָתֵנוּ	שָׁנָתֶיהָ	שָׁנָתוֹ	שָׁנָתְךָ	שָׁנָתְךָ	שָׁנָתִי	שָׁנָות plur.	<sup>2</sup> שָׁנָה plur.
ִי	בְרָכָתָם	ִי	בְרָכָתְכֶם	בְרָכָתֵנוּ	בְרָכָתֶיהָ	בְרָכָתוֹ	בְרָכָתְךָ	בְרָכָתְךָ	בְרָכָתִי	בְרָכָת	<sup>2</sup> בְרָכָה blessing.
ִי	בְרָכָתֵיהֶם	ִי	בְרָכָתֵיכֶם	בְרָכָתֵנוּ	בְרָכָתֶיהָ	בְרָכָתוֹ	בְרָכָתְךָ	בְרָכָתְךָ	בְרָכָתִי	בְרָכָות plur.	<sup>2</sup> בְרָכָה plur.
ִי	מַלְכָּתָם	ִי	מַלְכָּתְכֶם	מַלְכָּתֵנוּ	מַלְכָּתֶיהָ	מַלְכָּתוֹ	מַלְכָּתְךָ	מַלְכָּתְךָ	מַלְכָּתִי	מַלְכָּת	<sup>3</sup> מַלְכָּה queen.
ִי	מַלְכָּתֵיהֶם	ִי	מַלְכָּתֵיכֶם	מַלְכָּתֵנוּ	מַלְכָּתֶיהָ	מַלְכָּתוֹ	מַלְכָּתְךָ	מַלְכָּתְךָ	מַלְכָּתִי	מַלְכָּות plur.	<sup>3</sup> מַלְכָּה plur.



FEMININE NOUNS (*continued*).

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
ִי	נֶעְרָתָם	ִי	נֶעְרָתְכֶם	נֶעְרָתֵנוּ	נֶעְרָתָהּ	נֶעְרָתוֹ	נֶעְרָתְךָ	נֶעְרָתְךָ	נֶעְרָתִי	נֶעְרָת	<sup>3</sup> נֶעְרָה girl.
ִי	נֶעְרֹתֵיהֶם	ִי	נֶעְרֹתֵיכֶם	נֶעְרֹתֵינוּ	נֶעְרֹתֶיהָ	נֶעְרֹתָיו	נֶעְרֹתְךָ	נֶעְרֹתְךָ	נֶעְרֹתִי	נֶעְרֹת	נֶעְרֹת plur.
ִי	שָׁפָחָתָם	ִי	שָׁפָחָתְכֶם	שָׁפָחָתֵנוּ	שָׁפָחָתָהּ	שָׁפָחָתוֹ	שָׁפָחָתְךָ	שָׁפָחָתְךָ	שָׁפָחָתִי	שָׁפָחָת	שָׁפָחָה bondmaid.
ִי	שָׁפָחוֹתֵיהֶם	ִי	שָׁפָחוֹתֵיכֶם	שָׁפָחוֹתֵינוּ	שָׁפָחוֹתֶיהָ	שָׁפָחוֹתָיו	שָׁפָחוֹתְךָ	שָׁפָחוֹתְךָ	שָׁפָחוֹתִי	שָׁפָחוֹת	שָׁפָחוֹת plur.
ִי	חֲכָמָתָם	ִי	חֲכָמָתְכֶם	חֲכָמָתֵנוּ	חֲכָמָתָהּ	חֲכָמָתוֹ	חֲכָמָתְךָ	חֲכָמָתְךָ	חֲכָמָתִי	חֲכָמָת	חֲכָמָה wisdom.
ִי	חֲכָמוֹתֵיהֶם	ִי	חֲכָמוֹתֵיכֶם	חֲכָמוֹתֵינוּ	חֲכָמוֹתֶיהָ	חֲכָמוֹתָיו	חֲכָמוֹתְךָ	חֲכָמוֹתְךָ	חֲכָמוֹתִי	חֲכָמוֹת	חֲכָמוֹת plur.
ִי	עֲטֹרָתָם	ִי	עֲטֹרָתְכֶם	עֲטֹרָתֵנוּ	עֲטֹרָתָהּ	עֲטֹרָתוֹ	עֲטֹרָתְךָ	עֲטֹרָתְךָ	עֲטֹרָתִי	עֲטֹרָת	<sup>4</sup> עֲטֹרָת crown.
ִי	עֲטֹרוֹתֵיהֶם	ִי	עֲטֹרוֹתֵיכֶם	עֲטֹרוֹתֵינוּ	עֲטֹרוֹתֶיהָ	עֲטֹרוֹתָיו	עֲטֹרוֹתְךָ	עֲטֹרוֹתְךָ	עֲטֹרוֹתִי	עֲטֹרוֹת	עֲטֹרוֹת plur.
ִי	טַבַּעְתָּם	ִי	טַבַּעְתְּכֶם	טַבַּעְתֵּנוּ	טַבַּעְתָּהּ	טַבַּעְתּוֹ	טַבַּעְתְּךָ	טַבַּעְתְּךָ	טַבַּעְתִּי	טַבַּעַת	<sup>4</sup> טַבַּעַת ring.
ִי	טַבַּעוֹתֵיהֶם	ִי	טַבַּעוֹתֵיכֶם	טַבַּעוֹתֵינוּ	טַבַּעוֹתֶיהָ	טַבַּעוֹתָיו	טַבַּעוֹתְךָ	טַבַּעוֹתְךָ	טַבַּעוֹתִי	טַבַּעוֹת	טַבַּעוֹת plur.

<sup>1</sup> Immutable vowels before ה־ָ; see Decl. I, also dagheshed forms (Decl. 5).  
 see Decl. 2, 3.

<sup>2</sup> Mutable ה־ָ or ה־ָ before termination ;

<sup>3</sup> Nouns from segholates, Decl. 4.

<sup>4</sup> Feminines terminating in ה־ָ (ה־ָ) or ה־ָ (ה־ָ). Most of these

nouns have in the abs. sing. a form in ה־ָ, as עֲטֹרָת, טַבַּעַת.

## IRREGULAR NOUNS. See § 162.

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Cous'r.</i>	<i>Absolute.</i>
י	אֲבוֹתָם אֲבוֹתֵיהֶם	י	אֲבוֹתֵכֶם אֲבוֹתֵיכֶם	אֲבוֹתֵינוּ אֲבוֹתֵינוּ	אֲבוֹתָהּ אֲבוֹתֵיהֶּ	אֲבוֹתָיו אֲבוֹתֵיהֶּ	אֲבוֹתָי אֲבוֹתֵיךָ	אֲבוֹתָי אֲבוֹתֵיךָ	אֲבוֹתִי אֲבוֹתֵי	אֲבוֹת אֲבוֹת	אֲבִי אֲבוֹת plur.
	אֲחֵיהֶם אֲחֵיהֶם	י	אֲחֵיכֶם אֲחֵיכֶם	אֲחֵינוּ אֲחֵינוּ	אֲחֵיהֶּ אֲחֵיהֶּ	אֲחֵיו אֲחֵיו	אֲחֵיךָ אֲחֵיךָ	אֲחֵיךָ אֲחֵיךָ	אֲחִי אֲחֵי	אֲחִי אֲחֵי	אֲחִי אֲחֵים plur.
	אֲחֻתָּם אֲחֻתֵיהֶם		אֲחֻתֵכֶם אֲחֻתֵיכֶם	אֲחֻתֵנוּ אֲחֻתֵנוּ	אֲחֻתָּהּ אֲחֻתֵיהֶּ	אֲחֻתּוֹ אֲחֻתּוֹ	אֲחֻתְךָ אֲחֻתְךָ	אֲחֻתְךָ אֲחֻתְךָ	אֲחֻתִי אֲחֻתֵי	אֲחֻת אֲחֻת	אֲחֻת אֲחֻת plur.
	בָּנוֹתֵיהֶם בָּנוֹתֵיהֶם		בָּנוֹתֵיכֶם בָּנוֹתֵיכֶם	בָּנוֹתֵנוּ בָּנוֹתֵנוּ	בָּנוֹתֵהָ בָּנוֹתֵיהֶּ	בָּנוֹתָיו בָּנוֹתָיו	בָּנוֹתֵיךָ בָּנוֹתֵיךָ	בָּנוֹתֵיךָ בָּנוֹתֵיךָ	בָּנוֹתִי בָּנוֹתֵי	בָּנוֹת בָּנוֹת	בָּנוֹת בָּנוֹת plur.
	פִּיהֶם		פִּיהֶם	פִּיהֶם	פִּיהָ פִּיהָ	פִּיהוֹ פִּיהוֹ	פִּיהֶּ פִּיהֶּ	פִּיהֶּ פִּיהֶּ	פִּי פִּי	פִּי פִּי	פִּי פִּי mouth. פִּי פִּי lamb.

# VOCABULARIES.

## I. HEBREW-ENGLISH.

The following Vocabularies are for the most part restricted to the Exercises and Reading Lessons. Many words which there occur only once, and are explained in their places, are not included.

The Verbs are denoted in English, for the sake of convenience, by the infinitive sign *to*. The Hebrew form given is, as usual, the 3 pers. sing. masc. perf. of *qal*. Of Verbs found only in other conjugations, the *qal* pointing is omitted. Conjugations regular in meaning (*e.g.*, *niph.* as passive, *hiph.* as causative) are not in general separately specified.

The figures appended in some cases to the nouns, after the letters denoting gender (*m.*, *f.*, *c.*), indicate the declension-form: especially in nouns derived from verbs ע"ע (5). The rest are sufficiently shown in the Paradigms. Proper Names are not introduced, excepting in special cases. See English-Hebrew Vocabulary, pp. 308, 309.

Words marked \* are post-biblical, although in most instances derived from roots which occur in the Hebrew Scriptures.

### א

אב <i>m.</i> (see p. 62) father.	אֲדֹנָי <i>m.</i> lord, whence אֲדֹנָי the Lord.
אָבַד <i>to</i> perish; <i>piel</i> and <i>hiph.</i> <i>to</i> destroy.	אָדָם <i>to</i> be red; <i>pual</i> <i>to</i> be dyed red.
אֲבִדוֹן <i>m.</i> ('Abaddon'); destruction.	אָדָם <i>m.</i> a man, man ( <i>generic and collective</i> ); <i>pr. n.</i> Adam.
אָבָה <i>impf.</i> יֵאָבָה <i>to</i> be willing, desirous; <i>mostly with negatives</i> .	אִישׁ הָאָדָמָה <i>f.</i> ground, earth, אִישׁ הָאָדָמָה a husbandman.
אֲבִיוֹן <i>adj.</i> (אָבָה) poor, miserable.	אָהַב or אָהֵב <i>impf.</i> א, <i>to</i> love.
אָבַל <i>to</i> languish, lament; <i>hiph.</i> <i>to</i> grieve, mourn.	אָהֵבָה <i>f.</i> love.
אֶבֶן <i>f.</i> stone, rock, precious stone.	אָהָה ah! alas!
אָבָה <i>f.</i> wing, feather.	אָהַל <i>to</i> pitch a tent; <i>piel fut.</i> יֵהַל.
אֲגַם <i>m.</i> pool, <i>const. of</i> אֲגַם (מֵיִם <i>understood</i> ).	אָהֵל <i>m.</i> tent, tabernacle.
אָזַר <i>to</i> gather, lay up provision.	אוּ or; אוּ...אוּ whether...or.
	אָוִי <i>interj.</i> alas! woe to!
	אָוִיל <i>m.</i> fool, impious man.
	אָוִלִי <i>adv.</i> perhaps.



**אֹר** to shine, be enlightened; *niph.*  
(*impf.* יָאֵר) to become bright;  
*hiph.* to enlighten.

**אֹר** *m.* light.

**אָז** *adv.* then.

**אָזֹר** *m.* girdle, fetters.

**אֹזֵן** *hiph.* הָאָזֵן to give ear.

**אָזֵן** *f. dual* אָזְנִים ear.

**אָח** *m.* (see p. 272) brother.

**אָחֵד** *num. m.* one, *fem.* אחת; see  
p. 134: sometimes equivalent to the  
indefinite article (αὐτός).

**אָחַז** to take hold of (בָּ); *niph.* to  
take possession, be caught.

**אָחֵר** *m.* אַחֶרֶת *f. adj.* other.

**אָחֵר** ('hinder part') as *adv.* after-  
wards, after: *plur. const.* אַחֲרֵי  
*prep.* after.

**אֲחֵרִית** *f.* the latter time (of one's  
life, or of the world).

**אֵי** *adv. interrog.* where? See  
§ 272, I. \*מֵאֵינָהּ whence?

**אֵיב** to hate; *ptc.* אֹיֵב enemy.

**אֵיבָה** *f.* enmity.

**אֵיפָה** *f.* vulture, falcon.

**אֵיפֹה** *adv. interrog.* how?

**אֵיל** *m.* (*const.* אֵיל, *pl.* אֵילִים) a ram.

**אֵילָה** *f.* a hind, female antelope.

**אֵימָה** *f.* fear, terror.

**אֵין** *adv.* not (see p. 142). With  
suffixes: I (would) not, etc.

**אֵיפָה** or אֵפָה *f.* ephah, a corn  
measure.

**אֵישׁ** (see p. 62) man, husband,  
every one: אֵישׁ . . . אֵישׁ one . . .  
another.

**אֵצֶל** *adv.* also, only, surely, yet.

**אָכַל** *impf. A and E*, to eat; *hiph.* to  
give to eat, to feed with (*two accs.*  
or *acc. and* מִן).

**אָכַל** *m.* food.

**אָכֵן** *adv.* truly, certainly.

**אֵל** *adv.* not; see p. 141.

**אֵל** or אֶל- *prep.* to, unto.

**אֵל**, אֵלֶּה *demonst. pron. pl.* these. See  
§ 183.

**אֵל** ('mighty one') God; אֱלֹהִים  
mighty ones.

\*אֵלֶּא but ('sondern'), except.

**אֵלֹהֶ** God.

**אֱלֹהִים** God, sometimes gods. See  
§ 287 a.

**אֵילָן** or אֵלוֹן, \*אֵילָן *m.* a tree (oak or  
terebinth).

**אֵלֶם** *adj.* dumb.

**אֵלְמוֹנִי** *m.* (with פִּלְגִּי) such a one.

**אֵלֶף** *m.* a thousand, *pl.* אֲלָפִים.

**אֵם** *f.* (see p. 62) mother.

**אִם** *part.* if; see p. 144.

**אָמָה** *f.* maid-servant, handmaid.

**אָמָה** *f.* cubit.

**אֲמוּנָה** *f.* faith, faithfulness, faith-  
ful adherence to.

**אָמֵן** to be or to make firm, trust-  
worthy; *ptc.* אָמֵן foster-father;  
*in f.* אֲמֻנָה nurse; *niph.* to be  
secure, faithful, such as can be  
depended on; *hiph.* to trust,  
believe.

**אָמֵן** Amen, אֲמֵנָה *adv.* certainly,  
verily.

**אָמַן** *impf. A*, to be powerful, coura-  
geous; *piel, hiph.* to strengthen.

**אָמַר** *impf. A and E*, to say. See  
§ 246 c. Citations from O.T. are in-  
troduced in later Hebrew by שֶׁנֶּאֱמַר \*  
'as it was said' (*niph.*).

**אָמָרָה** *f.* word, discourse.

**אָמֶת** *f.* (with suffix אֲמֹתוֹ) truth;

\*אֲמִיתִית *adj.* true.

אָן, אָנָה *interrog. adv.* where?  
 אִישׁ *m.* man ('homo'). See אישׁ.  
 אָנַח *niph.* to sigh; with עַל.  
 אָנְחָה *f.* sighing.  
 אֲנִי, אֲנֹכִי *pers. pron.* I; plur. אֲנַחְנוּ *we.*  
 אֲנִיָּה *f.* ship; אֲנִי *m.* fleet.  
 אָנַף to be angry (*lit.* 'to snort').  
 אָנַק to cry out from pain; *niph.* to lament.  
 אָסַף to collect, gather.  
 אָסַר to bind, yoke.  
 אָף *m.* (5) nose; dual אֲפִים nostrils; generally met. anger.  
 אָף *part.* also, even. אָף כִּי is it so, that...?  
 אֶפְרַח *m.* the young (of birds), a nestling.  
 אָרַב to lie in wait (עַל against).  
 אַרְבַּע *f.* אַרְבַּעָה *m. num.* four, אַרְבַּעִים forty; see p. 134.  
 אֶרְמָן *f.* purple.  
 אָרַח to pluck.  
 אֶרֶן and אֲרוֹן *c.* ark (of the Covenant);  
 אֶרֶן *m.* cedar. [אֶרֶן with def. art.]  
 אֶרֶח *f.* way, path.  
 אֲרִי and אֲרִיָּה *m.* lion.  
 אָרַךְ *impf.* א, to be long; *hiph.* to prolong; with אָף to be long-suffering.  
 אָרַךְ *m.* long; אָרַךְ אֲפִים long-suffering.  
 אֲרָם *f.* Aram, Syria; אֲרָם נְהָרִים ('Aram of the two rivers') Mesopotamia.  
 אֶרֶץ *c.* earth, world, land; with art. הָאֶרֶץ.  
 אָרַר *impf.* יָאֵר to curse.  
 אֵשׁ *c.* (5) fire.  
 אִשָּׁה *f.* (see p. 62) woman, wife.  
 אָשַׁר to be straight, hence to prosper;

*piel* to make straight, pronounce happy, congratulate.  
 אֲשֶׁר *m.* only in plur. const. אֲשֶׁרִי  
 Oh the happiness of! blessed is, art, are, etc.  
 אֲשֶׁר *indecl. rel.* who, which. See pp. 72, 144, 161.  
 אֵת, אֶת- *mark of the acc.* For its use with personal pronouns, see paradigm, p. 68.  
 אֵת, אֶת- *prep.* with. When a prefix, the ה is doubled. See § 182, p. 69.  
 אַתָּה *m.* אַתָּה *f.* 2 pers. pron. thou; plur. אַתֶּם *m.* אַתֶּן *f.* ye.  
 אֶתְמוּל *adv.* yesterday. See תְּמוּל.

## ב

בִּי *prep.* prefix in, of place or time; by, of the instrument. With inf. of verbs it often has the sense of when; see p. 143.  
 בָּאָר to burn, consume.  
 בְּאִשִּׁים *m. pl.* worthless, wild (grapes).  
 בָּנַר to dissemble, transgress.  
 בִּגְדִי *m.* garment.  
 [בֵּר] *m.* (5) solitude; adverbial, with לֵאלֹנֶה or *prep.* beside; often with pron. affixes. See p. 141, n. 2.  
 בֵּר *m.* (5) branch, limb (i. e. 'a separate part'). Plur. only.  
 בְּהֵמָה *f.* beast, cattle (*sing.* often used collectively).  
 בּוֹא to come, enter; *hiph.* הֵבִיא to cause to enter, to bring.  
 בּוֹז, also בִּזָּה to despise, spurn.  
 בּוֹן and בֵּין (see § 250) to discern, understand; *niph. ptc.* נִבְּוֹן discreet, prudent; *hiph.* to be wise, skilful, understanding.  
 בּוֹשׁ to be ashamed; *hiph.* to put to shame.

בַּחֹר *m.* a youth.

בָּחַן *to try, put to the test.*

בָּחַר *to choose (acc. or ב).*

בָּטַח *to trust; (ב, ל) hiph. to certify, declare.*

בָּטַל *to cease; \* בָּטַל adj. useless.*

בִּינָה *f.* understanding, prudence.

בֵּית *m. (const. בֵּית, see p. 62) house, abode. Frequent in the names of places. Pl. בֵּתִים.*

בָּכָא *m.* weeping; (*also mulberry trees*) *as pr. n. Baca.*

בָּכָה *to weep, mourn.*

בְּכוֹר *m.* firstborn.

בְּכוֹרָה *f.* birthright.

בָּכִי *m.* weeping, trickling.

בַּל *or בְּלִי ('loss') as prep. without; as adv. not; with suffixes לְבָלִי, לְבָלִי for lack of, so that not.*

בָּלָה *to be worn out, ruined.*

בְּלַעֲרִי *prep. (plur. const. form with suffix) without, separate from.*

בְּלָתִי *adv. besides, except, not.*

בָּמָה *f. in pl. high places.*

בַּמָּה *adv. wherefore? why?*

בֵּן *m. (const. בֵּן, see p. 62) son; 'a son of. . . years' = so many years old.*

בָּנָה *to build.*

בְּעַד *prep. about, within, after, behind; often with suffixes.*

בָּעַל *m.* lord, possessor, husband.

בָּעַר *to burn; piel to consume, put away, burn up.*

בָּקַע *to cleave; niph. to break forth; piel to divide, rend.*

בָּקַר *piel to search, enquire.*

בֹּקֶר *m. (pl. בֹּקְרִים) morning.*

בָּקָר *c.* ox, bullock, herd (*collective*).

בָּקַשׁ *piel בָּקַשׁ to seek, entreat.*

בָּר *adj. (5) (fem. בָּרָה) pure.*

בָּרָא *to create, make, fashion.*

בְּרוֹן *m. (quadrilit.) iron.*

בְּרִית *f.* covenant.

בָּרַךְ *to kneel; gal pass. ptc. blessed.*

*Generally piel בָּרַךְ to bless, to pronounce blessed*

בָּרַךְ *f. (4) dual בְּרַכְיִם knee.*

בְּרִכָּה *f.* blessing.

בָּרַר *to choose, separate; ptc. pass. pure, select; niph. to be pure; ptc. נָבַר pure.*

בִּשֹׁר *piel to announce; ἀπαγγέλλειν.*

בָּשָׂר *m.* flesh, body.

בַּת *f. (pl. בָּנוֹת, see p. 272) daughter.*

בִּתְּהָ *f.* desolation.

בְּתוּלָה *f.* virgin.

בְּתוֹךְ (*as prep. from תוֹךְ*) *in the midst of.*

## ג

גָּאַל *to redeem, avenge; ptc. גָּאַל redeemer, hence near kinsman (one who has the right to redeem).*

גְּאֻלָּה *f.* relationship, right of redemption, redemption.

גָּבַהּ *to be lifted up, haughty; hiph. to exalt.*

גָּבַהּ *adj.* high, proud.

גְּבוּל *m.* border, coast.

גִּבּוֹר *adj.* mighty.

גְּבוּרָה *f.* power.

גְּבִישׁ *m.* ('ice') crystal.

גְּבִעָה *f.* hill; *pr. n.* Gibeah.

גָּבַר *and גִּבֵּר impf. A, to be powerful; piel to make strong.*

גִּבֹּר *m.* man ('vir').

גִּדּוּד *m.* troop, detachment (of an army).



גָּדוֹל *adj.* great.

גָּדַל *and* גָּדַל *impf. A*, to be great, grow up; *piel* to make great; *hiph.* to become great.

גְּדֻלָּה *f.* greatness, majesty.

גָּדַף *piel* גָּדַף to reproach, blaspheme.

גֶּדֶר *m.*, also גִּרְדָּה *f.* wall, fence, hedge.

גּוּיָה *f.* body.

גּוֹיִם *m.* (*pl. of* גּוֹי) peoples, nations.

גִּיל *or* גִּיל to rejoice.

גִּוַר to sojourn, dwell.

גּוֹרֵל *m.* lot.

גָּזַל to cut off, take away.

גֵּיא *c.* (*const.* גֵּיא) valley.

גָּלַה to lay bare, uncover: *with* אָזַן to 'uncover the ear,' disclose: also to migrate, go into exile: *hiph.* to carry into exile.

גָּלַח *piel, hithp.* to shave.

גָּלַל to roll, roll upon, commit to.

גַּם *adv.* also, moreover.

גִּמְזָא *m.* bulrush (the papyrus).

גִּמְוֵל *m.* desert, recompense.

\*גִּמְלוּת *f.* recompense, gratitude.

גָּמַל to repay, recompense.

גִּמְלָה *c.* (5) camel.

גָּמַר to finish, fail.

גֶּן *c.* (5) garden.

גָּנַב to steal (*see p.* 194, *note on Job* iv. 12).

נָעַר *impf. A*, to reprove, rebuke.

נָעֲרָה *f.* (*const.* נָעֲרָה) rebuked.

נֶפֶן *c.* vine.

נֶפֶר *m.* name of a tree; perhaps the cypress.

נָדַר *m.* stranger, sojourner.

נֶרֶן *m.* axe.

נֶגֶן *f.* threshing-floor.

\*נָרַר occasion.

נָרַשׁ to cast out; *piel* to expel.

נָשַׁח (*with suffix* נָשַׁחוּ) *inf. const. of* נָשַׁח to touch.

## ד

דָּבָה *f.* report, slander.

דְּבוּרָה *f.* bee.

דָּבַק, also דָּבַק *impf. A*, adhere to (בְּ), abide with (עִם).

דָּבַר to speak, promise, command; almost solely in *piel*.

דָּבָר *m.* (2) word, matter, thing; עַל-דָּבָר in respect of, concerning.

דְּבִישׁ *m.* honey.

דָּג *m.* (*pl.* דָּגִים) fish.

דּוֹד *m.* beloved, uncle.

דִּין *and* דִּין to judge, contend.

דוּר to dwell.

דּוֹר *or* דֹּר *m.* (1) generation.

דָּחַק to press on; *ptc.* דָּחַק oppressor.

דִּין *m.* judgment.

דָּכָא *piel* to crush.

דָּל *adj.* (*pl.* דָּלִים) poor.

דָּלַג *qal and piel* to leap.

דָּלַל to move to and fro, hang loose; *niph.* to be wasted.

דֶּלֶת *f.* (4) (*dual* דֶּלֶתַיִם) door, gate.

דָּם *m.* blood, *pl.* דָּמִים bloodshed.

דָּמָה to resemble; *ptc.* דָּמָה like.

דָּמָם to be still.

דָּמָמָה *f.* silence.

דַּעַת *f.* (*inf. const. of* יָדַע *as noun*) knowledge.

דָּקַר to pierce.

דְּרוֹר *c.* a swallow.

דָּרַךְ to tread; *hiph.* to lead, guide.

דֶּרֶךְ *c.* way, mode of life.

דָּרַשׁ to enquire, seek, demand.

דָּשָׂא to spring (as grass); *hiph.* to yield grass.

דֶּשֶׂא *m.* tender grass.

דָּשֵׁן to be fat; *piel* to anoint.

## ה

ה (ה, ה) the; definite Article as prefix; see §§ 101-105.

ה interrogative prefix; see § 142.

הִנָּה to murmur, meditate.

הִנּוּן *m.* meditation.

הֶדֶם *m.* footstool.

הֶדְרָה *m.* הֶדְרָה *f.* majesty, splendour, stateliness.

הוּא 3 pers. pron. *m.* he, it; often used as demonstr., also in place of copula, § 276 a.

הוּי *interj.* alas! woe to!

הוּם to disturb, excite.

הוֹן *m.* wealth, value.

הִנָּאָה *f.* (נָּוָה *hiph.*) sprinkling.

הִיא 3 pers. pron. *f.* she, it; often demonstr.

הִיָּה to be; see § 254.

הֵיכַל *m.* temple, palace.

הֵלֵךְ *f.* step.

הֵלֵךְ *inf. const.* לָכֵת; *impf.* יֵלֵךְ to go, walk; *hiph.* to lead; *hithp.* to go about; *fig.* to live.

הִלָּל (to shine) *piel* to praise; *hiph.* to shine forth.

הִלָּם *adv.* hither.

הֵם 3 pers. pron. *m. pl.*; הֵן, הֵנָּה *f.* they, them; often demonstr., with or without art., these. See p. 71.

הִמָּה to sound.

הִמּוֹן *m.* abundance, multitude.

הִן, הֵנָּה, הֵינָּה, *interj.* lo, behold. See p. 145.

הֵנָּה *adv.* here, hither.

הֶם. *Interjection, in pause* הֶם hush!

הִפָּךְ to turn up, subvert, ruin.

הָרָר *m. pl.* הָרִים mountain.

הִרְבָּה *inf. hiph. of רָבָה* as *adv.* much, very much.

הִרְגַּךְ to slay.

הִרְיוֹן *m.* conception.

\*הִשְׁתַּעֲפָה *hithp.* to narrate, tell.

## ו

ו, וּ, וְ, *conj.* and; see §§ 105 (p. 46), 228 Obs. 2, 298.

## ז

זֹאת demonstr. pron. *fem.* this, that, she; see § 183. Rarely זֶה.

זֶבַח *m.* sacrifice.

זָר *adj.* (זָרִים *pl.*) proud, presumptuous (sins, or men; see note, p. 187, Ps. xix. 14).

זֶה demonstr. pron. *m.* (זֶה, זֶה *c.*) this, that, he; see § 183. (Pl. זֵלֶה.)

זָהָב *m.* gold.

זָהַר *hiph.* הִזְהִיר to shine, warn; *niph.* to be warned, admonished.

זֹהַר *m.* brightness.

\*זָוַן to abound, be rich.

זֹלָה *prep.* besides.

[זָר] to be strange; *ptc.* זָר a stranger.

זִיז *m.* animal; see § 310, note on *ver.* 14 (or perhaps 'abundance').

זֵית *m.* (const. זֵית) olive.

זָכָה or זָכַף to be clean, pure.

זְכוּכִית *f.* crystal, glass.

\*זָכוּת purity, worth (זָכָה).

זָכַר to remember; *hiph.* to make mention of, celebrate, praise.

זָמַם to consider, determine.

זָמַר to prune; *niph.* to be pruned; *piel* to sing praises.

זָעַק *impf. A*, to cry out. See צָעַק.

זָקַן *impf. A*, to be old; *hiph.* to grow old.

זָקֵן *adj.* old; as *subst.* elder.

זָקְנָה *f.* old age.

זָקַק to refine.

זָרָה to winnow, scatter, spread, disperse.

זֶרַע *c.* (*pl.* זֵרַים or זֵרֹת) arm, power.

זָרַע *impf. A*, to sow, plant.

זֶרַע *m.* seed, posterity.

## ח

חָבֵא *niph.* נִחְבֵּא to be concealed, to hide oneself; *hiph.* to hide.

\*חֲבָה *f.* age.

חָבַט to beat, thresh.

חֶבֶל *m.* measuring-line, allotment.

חֵבֶר *m.* companion.

חָבַשׁ to bind up; *piel* to restrain.

חָנַר to attire, gird.

חָדַל *impf. A*, to cease, forbear.

חֲדָשׁ *adj.* new.

חֲדָשׁ *m.* (4) new moon, month.

חֹב *m.* (*pl.* חֲוֹת) debt.

חֹב *piel* חִיב to be indebted: hence

\*חֹבֵב debtor.

חֹה *piel* חָוָה to utter, tell.

חָוָה *pr. n.* Eve.

חָוָה *piel* חָוָה to be in anguish, travail, to shake; *hiph.* to cause to tremble; *pilel*, intensive of *qal* to dance, to bring forth young.

חוֹמָה *f.* wall, esp. of city.

חֹץ *m.* (*pl.* חֲוֹת) open space: as *adv.* without, abroad. מִחוּץ outside, antithetic to מִבְּיֶת.

חֹרֶף *adj.* free, noble. *Plur. only.*

חָזָה to see, see visions; *ptc.* חֹזֶה seer.

חֲזִיוֹן (*const.* חֲזִיוֹן) *m.* (*pl.* חֲזִוֹת) vision.

חֲזִיז *m.* flash, lightning.

חֲזִיר *m.* swine, wild boar.

חָזַק *impf. A*, to be strong; *piel* to strengthen; *hiph.* to take hold of (פָּ), strengthen, seize, claim.

\*חָזַר to turn.

חָטָא *impf.* יִחָטֵא to transgress, sin.

חַטָּא *m.* sin.

חֲטָה *f.* (*pl.* חֲטִיִּים) wheat.

חָיָה to live, חַי living, the Living

One: in adjurations, see p. 128, n. 5; *piel* חִיָּה to quicken, revive.

חַיָּה *f.* life, living thing, animal, often collective.

חַיִּים *m. plur.* life, as a state, or duration.

חֵיל (*const.* חֵיל) *m.* strength, power, wealth, virtue.

חֵיק *m.* bosom.

חָכַם *impf.* יִחְכַּם to be intelligent, wise; *piel* and *hiph.* to make wise, teach.

חָכָם *adj.* wise, skilful.

חֲכָמָה *f.* wisdom.

חֻלָּה *m.* the world (*aión*).

חָלָה to be weak, afflicted; *niph.* to be weakened; *piel* to beseech.

חֲלוֹם *m.* dream.

חֲלָי *m.* weakness, disease.

חֲלִילָה *interj.* far be it from (לֵּ).

חָלַל to pierce, wound; *niph.* and *piel* to profane; *hiph.* חָלַל to begin.

חֲלֵם to dream.

חָלַף to pass, change; חֲלִיפָה *f.* removal.



חָלַץ to loose, set free, arm for battle; *piel* to deliver (מָן).  
 חָלַק to apportion, divide; *piel* to distribute.  
 חֶלֶק *m.* חֶלְקָה *f.* portion, field.  
 חָמַד to desire, covet; *niph.* *ptc.* נִחְמָד desirable.  
 חָמָה *f.* heat, wrath.  
 חֲמוּת mother-in-law.  
 חָמַל to spare, bear with.  
 חֲמִין *m.* vinegar.  
 חֲמֵר mire, clay.  
 חֲמִשָּׁה *f.* חֲמִשָּׁה *m.* num. five; חֲמִשִּׁים fifty; see p. 134.  
 חֵן *m.* (5) favour, grace.  
 חָנָה to encamp.  
 חָנַן to be favourable, gracious.  
 חֶסֶד *m.* favour, mercy.  
 חָצָה to trust, confide in.  
 חָסַר *impf.* א, to want, be in need; *piel* to cause to lack.  
 חֲפָה *f.* bridal chamber.  
 חָפֵץ (*impf.* א and ו) to delight in, (ב, ל) desire, prefer.  
 חֲפִץ *m.* pleasure, desire, delight.  
 חֵן *m.* (5) arrow.  
 חָצַב and חֲצַב to cut, hew out.  
 חָצָה to divide, halve.  
 חֲצִי *in pause* חֲצִי *m.* portion, half.  
 חֲצִיר *c.* חֲצִיר *(pl. דִּים or דֹּת)* enclosure, threshing-floor, court.  
 חֹק *m.* (5), *pl.* חֻקִּים statute, law.  
 חָקַר to search, investigate.  
 חָרַב and חֲרַב *impf.* א, to be dry, waste, desolate.  
 חֶרֶב *f.* sword.  
 חָרַד *impf.* א, to be fearful, tremble.  
 חָרַה to be hot, angry.

חָרַף *impf.* א, to reproach, defy.  
 חֲרָפָה *f.* reproach, reviling.  
 חָרַר *m.* (pl. חֲרָרִים) parched place.  
 חָרַשׁ to plough, engrave, fabricate; *ptc.* חָרֵשׁ artificer.  
 חָרַשׁ *impf.* א, to be silent (deaf or dumb); *hiph.* to keep silence: hence חָרֵשׁ *adj.* deaf.  
 חָשַׁב *impf.* יִחְשַׁב to think, reckon, devise; *piel* to impute.  
 חָשַׁךְ to be dark; *hiph.* to darken.  
 חֲשָׁךְ *m.* darkness.  
 חָשַׁף to strip off, make bare.  
 חָתָן *m.* bridegroom, son-in-law.  
 חָתַת *qal and niph.* to be broken, affrighted.

## ט

טָבַל to dip, plunge; \*to baptize; *niph.* to be baptized.  
 טָהוֹר *adj.* clean, pure.  
 טָהַר *impf.* א, to be clean; *piel* to cleanse.  
 טָהָרָה *f.* purity, cleansing, expiation.  
 טוֹב *adj.* good; *subst. m.* goodness.  
 יוֹטַל *hiph.* to cast out; *hoph.* יוֹטַל to be cast down or out, laid down (as the dead).  
 טָמֵא *adj.* impure, unholy.  
 טָעַם to taste, perceive.  
 טָרַם (*properly subst. m.*) expectation, prospect: *generally as adv.* before that, not yet.  
 טָרַף *impf.* א or ו, to tear, wound.  
 טָרֶף *m.* prey, provision.  
 טָרֶף *m.* leaf (*plucked off*).

**יָאֹר** *m.* river, especially the Nile.

**יְבִמָּה** *f.* sister-in-law.

**יָבֵשׁ** *impf. A*, to become dry; *piel* and *hiph.* to dry up.

**יָנִיעָה** *f.* labour, weariness.

**יָנַע** *impf. A*, to labour, be weary; *piel* and *hiph.* to fatigue.

**יָגַר** to fear, be afraid of (*acc.*).

**יָד** *c.* (*dual יָדַי, const. יָדַי*) hand: often with prepositions, as **בְּיָד** by means of, **לְיָד** near to, etc.

**יָדָה** to put forth; *spec. hiph.* הוֹדָה to recount, celebrate, praise.

**יָדִיד** *adj.* beloved.

**יָדַע** to know; *impf. יָדַע, inf. const. נֹדַע* knowledge; *niph. ptc. נֹדָע* known, illustrious; *pual ptc. מְיָדָע* acquaintance, kinsman; *hiph.* to let (one) know, inform, tell.

**יָהַב** to allow, appoint; *in imperat.* give, ascribe; also Go to! come on!

**יִהוּדִי** *m.* Jew.

**יוֹם** *m.* (*pl. יָמִים*; see p. 62) day: **יוֹמָם** adverbial by day.

**יוֹנָה** *f.* (*pl. דֹּוֹם*) dove; *pr. n.* Jonah.

**יָחַל** *piel* and *hiph.* (הוֹחִיל) to expect, hope, wait (לְ for).

**יָטַב** *impf. A*, to be happy, merry, to be well with (לְ); *hiph.* הֵיטִיב to do good; *inf. abs. as adv.* diligently.

**יַיִן** *m.* (4) (*const. יַיִן*) wine.

**יָחַ** *hiph.* to reprove, chastise.

**יָכַל** *impf.* יוּכַל to be able, equal to (לְ).

**יָלַד** *impf.* יֵלֵד to bring forth; *hiph.* הוֹלִיד to beget.

**יָלֵד** *m.* child, lad.

**יָלַף**, see הֶלַף.

**יָם** *m.* (*const. יָם or יַם*) sea; hence the West (the direction of the Great Sea).

**יָמִין** *m.* the right (hand); hence the South (the right to those looking eastward from Palestine).

**יָנַק** to give suck; *ptc.* יוֹנֵק suckling, sucker; *hiph.* הֵינִיק.

**יָסַד** to found, establish.

**יָסוֹד** *m.* foundation.

\* **יָסוּר** *m.* chastisement (יָסָר).

**יָסַף** *impf. E*, to add: often with adverbial force to denote repetition, as 'he added to come' = he came again.

**יָסַר** *impf. A*, to chastise, correct.

**יָעַל** *hiph.* הוֹעִיל to profit, be advantageous to.

**יָעַף** *impf.* יֵעַף to be wearied.

**יָעֵץ** *impf.* יִיעֵץ to counsel, purpose; *ptc.* יוֹעֵץ counsellor.

**יָעַר** *m.* forest, thicket.

**יָפָה** *adj.* fair, beautiful.

**יָפִי** *m.* (*in pause יָפִי*) beauty.

**יָצָא** *impf.* יֵצֵא, *inf. const.* יֵצֵאת to go forth (מֵן whence, לָּ whither); *hiph.* הוֹצִיא to bring forth.

**יָצַק** *impf.* יִצַּק to pour out.

**יָצַר** *impf. E*, to form, mould; *ptc.* יוֹצֵר moulder, Maker.

**יָקַב** *m.* wine-press, wine-vat.

**יָקִין** *impf. A*, to awake. See קָוִן.

**יָקָר** *adj.* precious.

**יָרָא** *impf.* יִירָא to fear; *niph. ptc.* נִירָא terrible; *piel* יֵרָא to alarm.

**יָרָא** *m. const.* יֵרָא fearing.

**יָרַד** *impf.* יֵרַד to descend; *hiph.* הוֹרִיד to let down, bring down.

**יָרְדֵּן** ('descender') the river Jordan.

הִזָּרָה to cast out, give forth; *hiph.* הִזָּרָה  
to teach; *ptc.* מוֹרֶה teacher; *niph.*  
to be pierced. Hence תִּרְהָ law.

יְרֻשָּׁה or יִרְשָׁה *f.* possession.

יָרַח *m.* the moon.

יָרַשׁ *impf.* א, to inherit, possess;  
*ptc.* יוֹרֵשׁ heir.

יֵשׁ, יֵשׁ־ particle equivalent to *subst.*  
verb it is, there is, etc.; often with  
suffixes; also with ל of possession, as  
יֵשׁ לוֹ he has. See § 276 d.

יָשַׁב *impf.* יֹשֵׁב to sit, dwell.

יִשְׁבֹּת sedateness, quietude (יִשְׁבֹּת).

יִשׁוּעָה *f.* help, deliverance, salvation.

יָשַׁן *impf.* א, to sleep, slumber.

יָשַׁע to save; *hiph.* הוֹשִׁיעַ to deliver  
(יֵשׁוּעַ Jesus).

יָשַׁע *m.* deliverance, salvation.

יָשָׁר *impf.* א (יִישָׁר) to go forward,  
i.e. in a straight course; *piel* to  
direct, make straight.

יָשָׁר *adj.* right, upright.

יָשֻׁט *m.* aged person.

יָתוֹם *m.* orphan.

יָתַר to remain; *ptc.* יוֹתֵר exceeding;  
*niph. ptc.* נוֹתֵר residual.

יָתַר *m.* residue, excellence.

יָתָר *m.* cord, string (?tent-cord).

## כ

כּ, כַּ as a prefixed particle as, like;  
with words of number about; with  
*inf.* when; כּ...כַּ (rarely כֵּן...כַּ)  
in comparisons as . . . so.

כָּבֵד and כָּבֵד *impf.* א, to be heavy,  
weighty, rich; *niph.* to be  
honoured, glorified; *piel* to  
honour.

כָּבֵד *adj.* heavy, grievous.

כָּבַח to be quenched, extinguished.

כְּבוֹד *m.* honour, glory.

כֶּבֶשׂ *m.* lamb. Also כֶּשֶׁב.

כֵּר *f.* (5) jar, pitcher.

כֹּה *part.* thus, here, hither, now.

כָּרַן *piel* to officiate as priest.

כֹּהֵן priest; with גָּדוֹל high priest.

כַּהֲנָה *f.* priesthood.

כֹּחַ *m.* strength.

כּוֹכַב *m.* star, constellation.

כֹּל to comprehend; *pilp.* to nourish,  
contain; *hiph.* הִכִּיל to contain,  
sustain.

כִּוֵּן to set in order; *niph. ptc.* נִכּוֹן  
firm; *hiph.* to establish; \**piel ptc.*  
מְכַבֵּן confirming.

כוֹס *f.* cup.

כָּחַשׁ to be wanting, fail, deceive.

כִּי *part.* for, because, if; כִּי אִם  
except, but, only.

כֹּל, כָּל- all, the whole; see § 295.

כָּלָב *m.* dog; *pr. n.* Caleb.

כָּלָה to be finished, fail, faint; *piel*  
to finish, fulfil, consume.

כֵּלִי *m.* vessel, instrument, jewel.

כִּלְמָה *niph.* to be ashamed; *hiph.*  
הִכְלִים to shame, reproach.

כֵּן *part.* thus, so (see כַּ); with prefixes,  
לָכֵן therefore, עַל־כֵּן because of.

כִּנָּה perhaps stock; see note, p. 192  
(Ps. lxxx. 16).

כַּנּוֹר *m.* harp.

\*כִּנְיָסָת *f.* synagogue, from כִּנָּס to  
collect, Esther iv. 16.

כִּנַּע *niph.* to humble oneself, sub-  
mit.

כַּנָּף *c.* (dual כַּנְפַיִם) wing (as of a  
bird), skirt (as of a garment).

כִּסֵּא *m.* (pl. יוֹת) throne.

כָּסָה *gal* and *piel* to cover, conceal;  
*pual* to be covered.



כָּסַח to cut down ; *ptc. pass.* כָּסוּחַ.

כָּסִיל *m.* fool.

כָּסַף to desire, long after (לְ).

כֶּסֶף *m.* silver, money.

כָּעַם *m.* anger, grief.

\*כָּעַת *adv.* (עַת) now.

כַּף *f.* (5) (כַּפַּיִם *dual*) palm of the hand, sole, scale (of a balance).

כְּפֹר *m.* covered cup, vessel, hoarfrost.

כָּפַר to cover, expiate.

כֶּרֶם *c.* vineyard.

כָּרַם *m.* (*prop. ptc.*) a vinedresser.

כָּרַס (quadrilit.) to ravage.

כָּרַע to bow, crouch ; *hiph.* to depress, subdue.

כָּרַת to cut off ; *with* כְּרִית to execute a covenant ; *niph.* to fail.

כָּשַׁל to stumble ; *ptc.* כּוֹשֵׁל weary, feeble.

כָּתַב to write, engrave.

כָּתַת to break in pieces, destroy.

## ל

לְ *prep. pref.* to, at, in order to. See §§ 273, 289 c.

לֹא, לוֹא not ; see p. 141.

לֵב, לִבָּב *m.* (const. לִבָּב ; *pl.* לְבוֹת, לְבָבוֹת) heart.

לָבַב *niph.* to take heart, be bold or daring.

לְבַד alone ; generally with suffixes ; see בַּד, and p. 141.

לְבוֹשׁ *m.* clothing, a garment.

לָבָן *adj.* white ; *pr. n.* Laban.

לְבָנוֹן *pr. n.* (generally with art.) the 'White Mountain,' Lebanon.

לְבַשׁ and לָבַשׁ *impf. A.* to put on clothing ; *hiph.* to clothe. See § 277 c.

לֶהָבָה *f.* a flame.

לוֹ *part. if.* Oh that ; לוֹלֵא (*where* לֹא represents לֵא) unless.

לוֹהַ to borrow ; *niph.* to join ; \**piel* to accompany ; *hiph.* to lend.

לוֹן and לֵין to pass the night, lodge ; *niph.* נָלוֹן, *impf.* יָלוֹן to complain, murmur (*perhaps from different roots*).

לוֹיַן to mimic, hence to scorn, *ptc.*

לֵיַן scorner ; *hiph.* to interpret, mediate.

לָחַם *impf. A.* to consume, makewar ; *niph.* to contend in war (בְּ).

לָחֶם *c.* bread ; לָחֶם הַפְּנִיִּים Bread of the Presence, 'shew-bread.'

לָחִין to oppress.

לָטַ *m.* (*ptc. of* לוֹט to cover up) enchantment ; כָּלָט *as adv.* secretly, softly.

לַיַּל *m.*, also לַיְלָה night ; the latter form often *as adv.* by night.

לָכַד to capture.

לָכֹן, see כֹּן.

לָמַד to learn ; *ptc.* לֹמֵד a learner, disciple ; *piel* to teach.

לְמוֹד, \*לָמִיד *m.* disciple.

לָעַג *gal and hiph.* to stammer, mock ; *niph.* to use barbarous speech.

לָפַת to turn ; *niph.* to turn oneself.

לָקַח *impf.* יָקַח, *inf. const.* קַח, *imper.* קַח to take, receive, fetch. See p. 111 f.

לָקַט to gather, glean.

לָשׁוֹן *c.* tongue, language.

## מ

מָאֵד *m.* power ; generally *as adv.* very, exceedingly.

מֵאָה *f.* (מֵאוֹת *pl.*) a hundred. See §§ 266, 267.

מְאוּמָה (מְהוּמָה) *f.* anything.

מִאֲכָל *m.* food.

מֵאָז *piel* to be unwilling, refuse.

מֵאָס to despise.

מֵאֵת *double prep.* from with, from.

מַבּוּל *m.* flood; *spec.* the Deluge.

מַבְרַע *m.* fountain.

מִגְדָּל *m.* tower.

מִגְוֹר *m.* sojourning, pilgrimage.

\*מִגְוִים *hiph. ptc.* (as from גִּוּם to be high-minded), exalting.

מִגְלָה *f.* roll, book.

מִגָּן *m.* (5) shield.

מִנְעֵרַת *f.* rebuke.

מִדְבָּר *m.* wilderness.

מִדָּר to measure, apportion.

מִדָּה *f.* measure.

מִדּוּעַ *interrog. adv.* why? wherefore?

\*מִדְרָשׁ *m.* study (see דְּרָשׁ).

מַה, מֶה, מָה *interrog. part.* what? how? often in compounds; see § 186.

מָהַר to hasten, hurry: sometimes in adverbial idiom, as 'they hastened, they forgot' = they soon forgot; mostly in *piel* to make haste; *niph.* to be hasty, rash.

מוֹאָב *pr. n.* Moab: hence מוֹאָבִי *m.* Moabite; מוֹאָבִית *f.* Moabitess.

מוֹדַע *m.* (from יָדַע) acquaintance, kinsman.

מוֹט to totter; *niph.* (נָמוּט, *impf.* יִמוּט) to be moved.

מוֹלָדָת *f.* birthplace, native country.

מוֹסֵר *m.* discipline, instruction.

מוֹפֵת *m.* sign, wonder (יָפַה to shine).

מוֹצֵא *m.* outgoing (יָצָא).

מוֹר *niph. and hiph.* to change, alter.

מוֹרָא *m.* fear, reverence (יָרָא).

מוֹרֶה *m.* teacher, former rain (יָרָה).

מוֹשׁ to move, remove; *hiph.* to put away, cease.

מוֹשֵׁב *m.* seat, dwelling (יָשָׁב).

מוֹת *perf.* מָת; *imperf.* יָמוּת to die; *hiph.* to put to death.

מוֹת *m.* (const. מוֹת) death.

מוֹבֵחַ *m.* altar.

מוֹמָה *f.* invention, device.

מוֹמֹר *m.* Psalm; see p. 186 n.

מִחִיר *m.* price.

מַחֲנֶה *c.* camp.

מַחְקָר *m.* depth.

מָחָר *m.* morrow, time to come; as *adv.* to-morrow, hereafter.

מַחְשָׁבָה, מַחְשֶׁבֶת *f.* thought, device.

מַטֵּה *c.* staff, tribe.

מִטָּה *f.* bed, couch.

מִטְפַּחַת *f.* mantle.

מֵטֶר *hiph.* הִמְטִיר to rain.

מָטָר *m.* rain (*pl.* יָוֵת).

מִי *interrog. pron.* who? See § 186.

מֵיִם *m. plur.* (const. מֵי) waters, water (sometimes with *sing. verb*).

מִישְׁרִים *pl.* upright, uprightness.

מָכַר to sell.

מָכָר *m.* price.

מָלֵא *impf.* יִמְלֵא to fill.

מָלֵא *adj.* full: מְלֵא *subst.* fulness.

מַלְאָךְ *m.* messenger, angel.

מְלָאכָה *f.* work, ministry.

מִלָּה *f.* (pl. מִלִּים) word.

מִלְחָה *f.* saltiness, barrenness.

מִלְחָמָה *f.* war.

מָלַט *niph.* to escape; *piel* to cause to escape, deliver.

מָלַךְ to reign; *hiph.* to make king.

מֶלֶךְ *m.* (4) king: מַלְכָּה *f.* queen.

מַלְכוּתָהּ, מַלְכוּתָהּ *f.* kingdom, royalty.

- מִמַּעַל *adv.* from above ; see p. 140.  
 מִן, מִי, מִי, מִי *prep.* from, also sign  
 of the comparative ; see pp. 51, 66,  
 143, 160.  
 מִנָּה \* (עַל-מִנָּה) for the sake of.  
 מְנוּחָה *f.* rest, place of rest.  
 מִנְחָה *f.* a gift, offering.  
 מִנֵּעַ *impf.* א, to withhold.  
 מְנַצֵּחַ *m.* conductor of music, in the  
 titles to several Psalms ; see p. 186 n.  
 מְסוּכָה *f.* hedge.  
 מַסְלָה *f.* road, path.  
 מִסְפָּד *m.* grief, lamentation.  
 מִסְפָּר *m.* number.  
 מַעְגָּל *m.* path, track.  
 מְעַט to be few ; \**qal pass. ptc.* מְעוֹט  
 few, little.  
 מְעַט a little, a few ; as *adj.* little,  
 few ; as *adv.* nearly, suddenly.  
 מְעֵים *m. pl.* bowels, womb.  
 מְעֵין *m.* fountain.  
 מַעְלָה *f.* ascent (*pl.* מַעְלוֹת 'degrees,'  
 in the title of Psalms cxx-cxxxiv).  
 מֵעַן (*prop. subst. purpose*) as particle,  
 because ; לְמַעַן in order that.  
 מְעָרָה *f.* a cave.  
 מַעֲשֵׂה *m.* (עֲשָׂה) work, workman-  
 ship.  
 מִצָּא *impf.* יִמְצָא to find ; *hiph.* to  
 present, deliver up.  
 מִצְוָה *f.* commandment.  
 מִקְדָּשׁ *m.* sanctuary.  
 מִקְוָה *m.* expectation, hope.  
 מָקוֹם *c.* (*pl.* מְקוֹת) place.  
 מִקְרָא *m.* reading, \*Scripture.  
 מַר *m.* (5) bitterness ; as *adj.* מָר,  
 מְרִים bitter.  
 מְרָאָה *m.* sight, vision.  
 מְרִגְלוֹת *f. pl.* (at) the feet (רִגְלֵי).  
 מְרִגְלִית \* *f.* (מְרִגְלִיּוֹת *pl.*) pearl.  
 מָרַד to rebel.  
 מָרָה to be bitter, rebellious, to dis-  
 obey ; *hiph.* to provoke, resist,  
 rebel (בָּ).  
 מְרוֹם *m.* height.  
 מְרוּצָה *f.* course.  
 מְרוֹחַק *m.* remoteness ; מִמְרוֹחַק from  
 afar.  
 מַרְמָה *f.* deceit.  
 מְרִמָּם *m.* a down-trodden thing.  
 מֵרֵעַ *m.* friend.  
 מָרַר to be bitter ; *hiph.* הִמְרִיר to  
 make bitter, deal bitterly with  
 (לְ).  
 מְשׁוּכָה *f.* a thorn hedge.  
 מְשִׁיחַ to anoint.  
 מְשִׁיחַ anointed, the Messiah,  
 CHRIST.  
 מִשְׁךְ to take hold of, draw.  
 מִשְׁנֶה *m.* price.  
 מִשְׁכָּב *m.* bed.  
 מִשְׁכַּחַת \* *f.* forgetfulness (שִׁכַּח).  
 מִשְׁכָּן *m.* dwelling, tabernacle  
 מִשַּׁל to rule, resemble.  
 מִשָּׁל *m.* proverb, parable.  
 מִשְׁמֶרֶת *f.* charge, ordinance.  
 מִשְׁנָה \* Mishna ('repetition,' from  
 שָׁנָה).  
 מִשְׁעֶנֶת *f.* (4) staff.  
 מִשְׁפָּח *f.* oppression.  
 מִשְׁפָּחָה *f.* family.  
 מִשְׁפָּט *m.* judgment, right, custom.  
 מִשְׁקָל *m.* weight.  
 מִשַּׁשׁ to touch, feel.  
 מֵת (*ptc. of* מוֹת) dead ; מֵתִים the  
 dead.  
 מִתּוֹן \* *adj.* deliberate.  
 מְתוֹק *adj.* sweet ; *subst. m.* sweetness.



מִתַּחַת from below ; see p. 140.

מָתַי *interrog. adv.* when ?

מָתָן *m.* gift, payment, recompense.

מִתְנִים *dual m.* loins.

מִתֵּךְ *impf. A,* to be sweet.

## נ

נָא, נֶאֱ, *particle appended, by way of supplication or exhortation, I pray !*

נֶאֱ *f.* pasture, habitation.

נֶאֱ to declare ; chiefly as *qal pass.*  
*ptc. const.* נֶאֱ ('said by') saith.

נֶאֱ to commit adultery.

נֶאֱ *niph.* נֶאֱ to prophesy.

נֶאֱ *f.* gift of prophecy.

נֶאֱ, see בִּין.

נֶאֱ [*pi.* נֶאֱ] ; *hiph.* הֶאֱ to look.

נֶאֱ *m.* prophet.

נֶאֱ to wither, perish ; *piel* to dishonour, lightly esteem.

נֶאֱ to flow, spring ; *hiph.* הֶאֱ to utter.

נֶאֱ *hiph.* הֶאֱ to tell, make known (לְ).

נֶאֱ *m.* front ; generally as *adv.* before, in the presence of ; with prefixes and suffixes.

נֶאֱ stringed instrument, song ; *pl.* in titles of Psalms.

נֶאֱ to touch.

נֶאֱ to smite, wound, kill ; *niph.* to be defeated.

נֶאֱ *impf.* to approach ; *hiph.* הֶאֱ to bring near, offer, as sacrifice.

נֶאֱ *impf.* יָדָה and יָדָה to flee, wander.

נֶאֱ to scatter, drive away.

נֶאֱ to vow ; נֶאֱ *m.* a vow.

נֶאֱ *piel* נֶאֱ to lead, tend.

נֶאֱ *m.* river, stream ; נֶאֱ the two rivers ; see אָרָם.

נֶאֱ (as נֶאֱ) to wander, shake, condole with ; *ptc.* נֶאֱ a wanderer.

נֶאֱ *m.* habitation.

נֶאֱ to lie down, rest ; *hiph.* הֶאֱ ; also הֶאֱ to cause to rest, leave.

נֶאֱ to flee, flee away.

נֶאֱ to be shaken, to wander ; *ptc.* נֶאֱ a fugitive.

נֶאֱ to shake ; *piel* to wave (the hand), beckon.

נֶאֱ to guide, conduct ; especially in *hiph.*

נֶאֱ, נֶאֱ *f.* copper, brass.

נֶאֱ *f.* wind instrument ; *pl.* in title of Psalm v.

נֶאֱ *impf. A,* to take possession of, inherit.

נֶאֱ *m.* water-course, brook, valley, shaft of a mine.

נֶאֱ *f.* possession, inheritance.

נֶאֱ *niph.* נֶאֱ to be grieved, repent, to pity, comfort ; *hithp.* to comfort oneself.

נֶאֱ *m.* serpent.

נֶאֱ *impf.* יָטָה to stretch, stretch out, pitch (as a tent) ; *ptc. pass.*

יָטָה outstretched ; *hiph.* (imper. apoc. הָטָה) incline, turn aside.

נֶאֱ to lift up, bear (as a burden), offer.

נֶאֱ *impf. A,* to plant ; נֶאֱ *m.* a plant.

נֶאֱ to leave, forsake, scatter.

נֶאֱ *hiph.* הָכָה ; *impf.* יָכָה ; *apoc.* יָכָה to smite, wound, kill.

נֶאֱ *hiph.* הֶאֱ to look upon, recognise, regard ; *piel* נֶאֱ to acknowledge, sometimes to ignore, reject.

נֶאֱ *m.* stranger, foreigner ; *fem.* נֶאֱ.

נָסַח *see* סוג.  
 נָסָה *piel* to tempt; hence נָסִיוֹן \* *m.* temptation.  
 נָסַף to pour out, set.  
 נָסַע to depart, remove; *niph.* to be torn away; *hiph.* to transplant.  
 נָסַק to ascend: *in Sc.* only 1 pers. sing. *impf.* נָסַק.  
 נָעַם *m.* pleasantness, beauty; hence *pr. n.* נָעֲמִי 'Naomi.'  
 נָעַר *m.* boy, servant; נָעֲרָה *f.* girl, maiden.  
 נָפַל to fall; *hiph.* throw down, overcome, cast (as a lot).  
 נָפֶשׁ *f.* breath, soul, life, person.  
 נָפַת *f.* dropping ('distillatio').  
 נָצַב *niph.* נָצַב to be set or appointed; *ptc.* נָצַב set over, officer.  
 נָצַח (sometimes נָגַח) *m.* perpetuity; often with *prep.* לְ certainly, entirely, for ever.  
 נָצַל *niph.* to be delivered, escape; *piel* נָצַל to deliver; *hiph.* to take away, rescue.  
 נָצַר to guard, watch, keep.  
 נָצַר *m.* a branch, shoot.  
 נָקָה to be pure, innocent; *piel* to hold guiltless, cleanse.  
 נָקִי *adj.* (pl. נָקִיִּים) innocent.  
 נָקַם to avenge; נָקָם *m.* vengeance.  
 נֵר *m.* a torch, lamp.  
 נָשָׂא *imperf.* יָשָׂא; *inf. const.* שָׂאָה; *imp.* שָׂא to lift up, take away, bear, forgive; with פָּנִי to accept the person of; *niph.* to lift up oneself.  
 נָשַׁג *hiph.* הָשִׁיג to reach, attain.  
 נָשָׂא *hiph.* הָשִׂיא to deceive, beguile.  
 נָשַׁב to blow; *hiph.* to drive away.  
 נָשַׂם to gasp.  
 נְשָׁמָה *f.* breath, life.

נָשַׁק to kiss.  
 נֶשֶׁר *m.* (4) eagle.  
 נָתַיב *adj.* trodden; *subst. m.* path.  
 נָתַן *impf.* יָתַן; *inf. const.* יָתַת to give, ascribe, permit, place.  
 נָתַץ *qal or piel* to breakdown, destroy.  
 נָתַר *hiph.* הָתִיר to loosen.

## ס

סָבַב *impf.* יָסַב and יָפַב to turn (*intrans.*), surround; *hiph.* to turn (*trans.*).  
 סָבִיב *m.* circuit; as *prep.* around.  
 סָבֵף *m.* thicket.  
 סָבַל to carry, endure.  
 סָגֹר *m.* refined gold (because carefully stored).  
 סָגַר to shut, shut up, store; *piel* to surrender.  
 סָגַר to turn back; *hiph.* הָסִיג to put away; *niph.* נָסֹג.  
 סֹדֶר *m.* a secret.  
 סָוַף to pour out, anoint (נָסַף).  
 סוּס *m.* horse.  
 סוּף *m.* end, result.  
 סוּפָה *f.* whirlwind, storm.  
 סוּר to turn aside, depart; *hiph.* to remove, take away.  
 סָחַר to travel; *ptc.* סָחֵר merchant.  
 סָחָרָה *f.* commerce; סָחָר *m.* merchandise, gain.  
 סָגִיר *m.* a fence (from סוּג, Song of Sol. vii. 2).  
 סִינִי *pr. n.* Sinai.  
 סִיעַ *piel* סִיעַ to sustain.  
 סָכַף to cover, interweave; *hiph.* לְ, עָלַי to protect (לְ, עָלַי).  
 סָכַר *niph.* to be shut.  
 סָלָה to tread, weigh; *pual* to be valued.  
 סָלָה 'Selah,' a musical note (*perh.*

a 'pause,' or 'rest' to the voices during symphony).

סָלַח to forgive.

סֶלַע *m.* rock.

סָמַךְ to support.

סָמַר to stand erect (as hair).

סָעַר to uphold, sustain, comfort.

סָעָרָה *f.* a violent wind, tempest.

סַפִּיר *m.* sapphire.

סָפַף *hithp.* הִסְתַּפּוֹף to sit at the threshold (סָף).

סָפַר to write, reckon; *ptc.* סֹפֵר scribe; *piel* to declare.

סִפְרָא *m.* (4) a writing, book.

סָקַל to stone; *piel* to clear away stones.

סָרַף, *see* שָׂרַף.

סָתַר to conceal; *niph.* to be hidden; *hiph.* to hide, ignore, pardon.

סֵתֶר *m.* secret place; *as adv.* בְּסֵתֶר secretly.

## ע

עָב c. cloud.

עָבַד to serve, labour, worship, to render service in special ways, *as* to till (the ground).

עֶבֶד *m.* servant (of God or man).

עֲבָדָה *f.* service, especially of God.

עָבוּר ('result') *with prefix בְּ*, on account or for the sake of.

עָבַר to pass over, transgress; *hiph.* to cause to pass over, to offer.

עֵבֶר *m.* the other side: *as prep.* beyond.

עֲבָרָה *f.* wrath.

עִבְרִי *m.* a Hebrew; *f.* עִבְרִיָּה.

עֵגֶל *m.* calf; *f.* עֵגְלָה heifer.

עֲגִלָּה *f.* wagon, chariot, cart.

עָנַן *niph.* to shut oneself up (from marriage).

עַד *subst.* (duration), *as* לְעַד for ever; *also as prep.* until, during; *often with pref. and suff.* עַד־אֲשֶׁר, עַד...אֵם until.

עֵד *m.* witness, a witness.

עָדָה to tread, pass.

עֲדָה *f.* congregation.

עֲדוּת *f.* (עֲדוּת *pl.*) precept, covenant, testimony.

עֵדֶן *m.* pleasure, Eden.

עָדַר to set in order, arrange; *niph.* to be cultivated.

עֵדָר *m.* (4) flock.

עִיד to testify; *hiph.* הָעִיד to call to witness, bear witness, protest.

עוֹד, עַד again, as yet; בְּעוֹד awhile; מֵעוֹד ever since.

עָוָה to do wrong; *piel* to overturn.

עוֹוֹן, עֲוֹן *m.* (2) sin, iniquity.

עוֹז, עֹז *m.* (5) strength, power.

עוֹל, עֹל *m.* (5) yoke.

עוֹלָה *f.* injustice, wickedness.

עוֹלֵל *m.* (עוֹל to suck) a child.

עוֹלָם *m.* (2) duration, antiquity, eternity, \*the world; *as adv.* לְעוֹלָם for ever, always.

עוֹף to fly; *pil.* עוֹפֵף.

עוֹף *m.* bird, birds (collective).

עוֹר to be astir or awake; *niph.* to be aroused; *hiph.* to arouse, awaken.

עוֹר *adj.* (עוֹרִים *pl.*) blind.

עָזַב to let go, forsake

עָזוּז *adj.* mighty.

עָזַז to strengthen, prevail.

עוֹק *piel* עִוֵּק to dig.

עָזַר to help; *ptc.* עֹזֵר helper; עֲזָרָה *f.* help.

עָצַף to cover, fill (*as water-courses*).



עָטַר to surround; *piel* to crown;  
see p. 101.

עֵיט *m.* (*const.* עֵיט) bird of prey.

עֵין *c.* (*const.* עֵין; *dual* עֵינַיִם) an eye,  
or spring.

עִיר *f.* city; see p. 62.

עַל *prep.* upon, above, in regard to;  
often with suffixes, also with prefix,  
מֵעַל from above.

עָלָה to ascend, grow, increase;  
with עַל to excel; *hiph.* הֶעֱלָה to  
cause to ascend, offer (*as sacrifice*).

עֲלֵה *m.* (6) leaf.

עֲלִיוֹן the Most High.

עָלַם to be hidden; *hiph.* to conceal.

עַם, עָם *c.* (5) people.

עִם *prep.* with; often with suffixes (מִי)  
*as* עִמָּדִי with me.

עָמַד to stand, abide; *hiph.* הֶעֱמִיד  
to establish, appoint.

עַמּוֹנִי *m.* Ammonite.

עֲמָק *m.* valley.

עֹמֶר *m.* (4), *pl.* עֹמֶרִים sheaf (of  
corn); omer, a measure.

עָנָה (1) to answer, speak, sing.

עָנָה (2) to be humbled, afflicted.

עֲנוּהָ *f.* humility.

עָנִי *adj.* afflicted, suffering, poor;  
עָנִו meek.

עֲנִי *m.* affliction, misery.

עֲנַן *poel* to use magic; see p. 88.

עָנָן *m.* a cloud.

עֲנָף *m.* a branch.

עָפָר *m.* dust; *pl.* עֲפָרוֹת particles,  
nuggets.

עֵץ *m.* (3) a tree.

עָצַב to grieve, distress.

עֲצָה *f.* (עֵצִין) counsel, advice.

עָצוּם *adj.* strong, numerous.

עָצֵל *adj.* slothful.

עֲצִלוּת *f.* sloth.

עָצַם and עָצָם to be strong, numer-  
ous.

עֵצֶם *f.* bone, selfsame, self.

עֲצָרָה or עֲצֻרָת *f.* assembly.

עָקֵב *m.* heel, end.

עָקֵב *m.* consequence; *as part.* be-  
cause, for the sake of.

עָקַר to uproot; hence \*עָקָר root.

עָר *m.* city (= עִיר); also enemy  
(= צָר).

עֶרֶב *m.* evening.

עֲרָבָה *f.* desert; *as pr. n. with art.*  
the Arabah.

עָרָה *piel* עָרָה to uncover, lay bare.

עָרוּם *adj.* subtle, clever; עָרוֹם  
naked עוֹר/.

עָרַף to prepare, set in order, com-  
pare with; hence \*עֲרִיכָה *f.* order-  
ing.

עֲרָף *m.* arrangement, estimation,  
price.

עֲרֻמָּה *f.* heap (as of corn).

עֲרֶעֶר *m.* heath, shrub.

עֵרֶף *m.* neck.

עֲרָפֶל *m.* thick darkness.

עֵשׂ *m.* moth.

עָשָׂה to labour, work, do, make.

עֲשִׂיר *m.* a rich man; *pl.* the rich.

עָשַׁק to oppress.

עֲשֵׂר *f.* עֲשֵׂרָה *m.* ten; *pl.* עֲשָׂרִים  
twenty. See § 267.

עָשַׁר to be rich; *hiph.* הֶעֱשִׂיר to  
enrich, become rich.

עֵת, עֵתָּה *c.* (5) *pl.* עֵתִים or עֵתוֹת  
time, season.

עֵתָּה now.

לְעֵתִיד *adj.* ready; \*לְבוֹא in the future.

עָתָה *impf.* א, to move, hasten from (מִן); *hiph.* to remove.

## פ

פָּאָר *piel* פִּאָר to adorn, glorify; *hithp.* to boast oneself (עַל against).

פָּיַע to reach to, meet; *hiph.* to make to meet, intercede.

פָּדָה to ransom, redeem.

פֶּה *m.* (*const.* פִּי; see p. 62) mouth.

פֹּה, הֵן *adv.* here, hither.

פָּז *m.* refined gold.

פָּזַר to disperse, scatter.

פָּחַד to fear; *hiph.* to cause to tremble.

פֶּחַד *m.* fear, dread.

פְּטֹרֶה *f.* a precious stone; perhaps topaz.

פֶּלֶא *m.* a wonder, miracle, 'the Wonderful.'

פָּלָא *niph.* to be distinguished.

פָּלַל *niph.* to be divided.

פֶּלֶל *m.* channel, stream.

פָּלַט to escape; *piel* and *hiph.* to deliver.

פֶּלֶךְ *m.* staff, spindle.

פָּלַל *hithp.* to intercede, pray.

פֶּלְאִי *with* אֶלְמֹנִי a certain one.

פְּלִשְׁתִּים Philistines.

פֶּן *conj.* lest (*always with maqqeph*).

פָּנָה to turn, regard; *piel* to remove, clear the way; *hiph.* to turn back.

פָּנָה *m.* (*plur.* פָּנִים, *const.* פָּנֵי) face, person, presence. *With prefixes* לְפָנִים formerly; לְפָנֵי in the sight or presence of, before; עַל-פָּנֵי towards, etc.

פְּנִינִים *pl. m.* corals or rubies.

פֶּסֶח *adj.* lame.

פָּעַל to work, perform (*poet. for* עָשָׂה), *qal* only. (*The verb from which the names of the conjugations are derived.*) See § 200.

פֶּעַל *m.* a work.

פָּעַם *c.* footstep, time of an act, as שְׁבַע פְּעָמִים twice; שִׁבְעָה פְּעָמִים seven times, etc. *As adv.* now.

פָּקַד to visit, enquire after, take account of, see pp. 77 sq.; *niph.* to be visited (with evil), punished; *hiph.* to appoint, commit.

פְּקֻדִּים *pl. m.* statutes, precepts.

פָּר *m.* bull, bullock; פָּרָה *f.* cow, heifer.

פָּרַד to separate.

פָּרַח to blossom, break out.

פְּרִי *m.* fruit.

פָּרִיץ *adj.* violent.

פָּרַץ to break down, break forth.

פָּרַשׁ to spread, stretch forth.

פָּרַשׁ to distinguish, scatter; *pual* to be made clear.

פָּשַׁט to spread abroad, strip, invade.

פָּשַׁע to transgress, rebel.

פְּשָׁע *m.* transgression, rebellion.

פִּשְׁתָּה *m.* flax, linen.

פֶּת (5, *pl.* פִּתִּים) a morsel.

פָּתַח to open; *niph.* to be opened, begun, loosed; *piel* to loosen.

פֶּתַח *m.* opening, door, gate.

פְּתִי *m.* simple, foolish one.

## צ

צֹאן, צֹאֲוֹן *c.* sheep, flock.

צָבָא *m.* (*pl.* צְבָאוֹת) host, army, as in the title Jehovah, God of Hosts ('Sabaoth').

**צָבַט** to reach.

**צָבַר** to heap up, gather.

**צֶבֶר** *m. pl.* **צִבְרִים** heap (2 Ki. x. 8),  
\*congregation.

[**צֶבֶת**] *m.* handful.

**צָד** *m.* (5) side; **מִצָּד** beside.

**צָדִיק** just, righteous.

**צָדִק** *impf. A.* to be just, act justly,  
be reckoned just. *piel*: *hiph.* to  
justify.

**צִדִּיק** *m.* righteousness.

**צִדְקָה** *f.* justice, righteousness.

**צִוָּה** *piel* **צִוָּה** to command, ordain.

**צִנֵּף** *m.* honeycomb (*from* **צִנֵּף** to  
flow).

**צֹוק** to pour out, melt.

**צוּר** *m.* rock.

**צָחַק** to laugh; *piel* to mock, sport.

**צִיָּה** *f.* dry or solitary place.

**צִיּוֹן** *f.* (citadel) Zion.

**צֶל** *m.* (5) shadow, shade.

**צָלַח** and **צָלַח** to cross, as a river,  
to prosper; *hiph.* to make to  
prosper, to be prosperous.

**צָלַל** to tingle (of the ear); to  
quiver (of the lips).

**צֶלֶם** *m.* shadow, image.

**צִלְמוֹת** deep darkness. See p. 188  
note, v. 4.

\***צִלְצֵל** a cymbal (*i. c.*).

**צָמָא** to thirst.

**צִמְאוֹן** *m.* a thirsty place.

**צָמַח** *impf. A.* to flourish; *hiph.* to  
cause to grow.

**צֶמֶר** *m.* wool.

\***צִנְיָעוֹת** *f.* humility, reverence (**צָנַע**  
to be humble).

**צֶעֶד** *m.* a step.

**צָעַק** *impf. A.* to cry out, summon.

**צִעָקָה** *f.* a cry.

**צָפָה** to watch; *ptc.* **צוֹפֶה** watch-  
man.

**צָפוֹן** *c.* the north, as if the 'hidden'  
or dark quarter (**צָפֵן**).

**צָפוֹר** *c.* a small bird, sparrow.

**צָפַן** to hide, lay up.

**צָר**, **צָר** *m.* (5) enemy.

**צָרָה** *f.* sorrow, distress.

**צָרַע** to be stricken with leprosy;  
*qal pass. ptc.* **צָרוּעַ** and *pual ptc.*

**מִצְרַע** leper.

**צָרַף** to refine, as metals; *qal pass.*  
*ptc.* **צָרוּף** pure.

**צָרַר** to straiten; *often impers.* as  
**צָר לִי** 'There is distress to me';  
I am in trouble; *ptc.* **צָרַר**  
adversary.

## ק

**קָבַל** *piel* **קָבַל** to receive, accept.

**קָבֵץ** to assemble, gather together.

**קָבַר** to bury.

**קֶבֶר** *m.* burying-place, sepulchre.

**קָרַד** *impf.* **יָקַד** to bow down.

**קָדוֹשׁ** *adj.* holy, sacred, pure.

**קֶדֶם** *m.* front: as *adv.* before (in  
place); the east; **קֶדְמָה** (*ה*  
*local*), eastward.

**קֶדְקֶד** *m.* the crown of the head.

**קָדַשׁ** and **קָדַשׁ** to be holy; *niph.* to  
be sanctified; *piel* to hallow,  
sanctify; *hiph.* to dedicate, sanc-  
tify.

**קֹדֶשׁ** *m.* holiness; **קֹדֶשִׁים**  
the Holy of Holies.

**קוֹ** or **קוּ** *m.* (5) a measuring line;  
perhaps a chord (music).

**קָוָה** to expect, hope; *piel* wait for  
or upon.

**קוֹל** *m.* voice, sound; **קוֹל יְהוָה** and  
**קִלְלוֹת** thunder.



קום to arise, stand; *hiph.* to raise;  
*piel* קים to confirm.

קומה *f.* stature, height.

קוין *hiph.* הקיין to awake.

קוש to ensnare.

קטל to slay; *Job* xiii. 15, xxiv. 14;  
*Ps.* cxxxix. 19 only often used as  
a paradigm of the strong verb.

קטן *adj.* (plur. קטנים) small.

\* קים firm, steadfast (קים).

קיץ *m.* summer, summer fruit.

קלי *m.* parched corn.

קלל to be diminished, lightly re-  
garded, unworthy (*hence qal*  
light); *piel* to revile.

\* קלקלה *f.* misfortune.

קן *m.* (5) nest, chamber.

קנא *piel* to be jealous (ל for; כ of).

קנה to acquire, purchase.

קנה *m.* reed, stalk, reeds (*collective*).

קנין *m.* possession, wealth.

קץ *m.* (5) end, limit.

קצה *m.* end, extremity, border.

קציר *m.* harvest, foliage, bough.

קצף to be angry; *hiph.* to provoke  
to wrath.

קצין to cut up, or off.

קצר to reap; *ptc.* קצר reaper.

קצר short (*i. e.* 'cut off').

קצת *f.* extreme part, a part.

קרא *impf.* יקרא to call, cry, call  
upon; *als.* to come upon, meet.

קרב and קרב *impf.* א, to draw near,  
approach.

קרב *m.* the midst; as *prep.* among;  
often with prefixes כ or מן.

קרה to meet, happen.

קרוב *adj.* near (in time, place, or  
association).

קרן *f.* (dual קרנים) horn; often  
*metaph.* for power.

קשת *c.* a bow.

## ר

ראה *impf.* יראה to see; *niph.* to be  
seen, appear; *hiph.* הראה, *impf.*  
*apoc.* ירא to show.

ראם *m.* a wild ox, buffalo.

ראמות *f. pl.* heights, also coral (as  
high-priced).

ראש *m.* (pl. ראשים) head, summit.

ראשון former, first; also as *adv.*  
formerly.

רב *adj.* (5) much, many, great;  
\*as *subst.* master, 'Rabbi.'

רבב to become many.

רבבה *f.* (pl. const. רבבות) a great  
multitude, myriad.

רבה to be abundant; *hiph.* to  
multiply.

רביץ *impf.* א, to crouch, lie down;  
*hiph.* to cause to lie down.

רגל *c.* (dual רגלים) foot.

רדף to follow, pursue, persecute.

רוב, רוב *m.* a multitude, abundance;  
לרב abundantly.

רדה to be satisfied.

רוח *c.* (pl. רוחות) breath, spirit.

רויה *f.* abundance.

רום to be high, proud; *pil.* רומם  
and *hiph.* הרים to lift up, exalt.

רוץ to run; *ptc.* רץ courier.

רוק *hiph.* הריק to empty, draw (a  
sword).

רש to be poor; *ptc.* רש poor.

רון to be weighty; *ptc.* רון prince,  
ruler.

רחב to be enlarged; *hiph.* to en-  
large, open.

**רָחֵב** *adj.* large, wide.  
**רֵחַב** *m.* breadth, extent.  
**רַחוּם** *adj.* merciful.  
**רָחוֹק** *m.* distance; *as adj. or adv.* far; *often with prep. pref.* afar, from afar.  
**רָחַם** *piel* to pity, have mercy on (*acc.*); *pual* רָחַם to obtain mercy.  
**רַחֲמִים** *pl.* compassion.  
**רֶחֶם** *c.* (4) womb.  
**רָחַץ** *impf. A,* to wash.  
**רָחַק** to be distant; \**hithp.* to keep oneself far from (מֵן).  
**רִיב** to dispute, contend with (אֵת).  
**רִיקָם** *adv.* emptily, without cause.  
**רָכַב** *impf. A,* to ride.  
**רָמָה** or רִמּוֹת *f.* height.  
**רָנַן** *impf.* יָרַן to sing, shout; *piel* to cry out, rejoice in (בֵּי).  
**רַע** *adj.* wicked, evil; *as subst.* wickedness, evil (man or thing).  
**רֵעַ** *m.* a friend, companion.  
**רָעַב** *impf. A,* to be hungry.  
**רָעַב** *m.* hunger, famine.  
**רָעַר** *m. and* רָעָה *f.* trembling.  
**רָעָה** to feed (*trans. or intrans.*), rule; *ptc.* רֹעֶה shepherd.  
**רָעַם** *impf. A,* to roar; *hiph.* to thunder.  
**רָעַע** (1) to break in pieces.  
**רָעַע** (2) to be evil; *hiph.* to do evil.  
**רָעַשׁ** to shake; *hiph.* to cause to shake.  
**רָפָא** to heal; *ptc.* רֹפֵא physician.  
**רָפָה** to hang down, become weak; hence רָפָה weak (name of a Masoretic sign).  
**רָצָה** to be pleasant with, favourable to, enjoy.  
**רָצוֹן** *m.* approbation, good pleasure, will.

**רָק** (*prop. subst.* 'leanness') *adv.* only, except.  
**רָקַד** to leap; *hiph.* to make to leap.  
**רָקִיעַ** *m.* expanse, 'firmament' (רָקַע to beat out, spread abroad).  
**רִשׁ** *qal imper. of* יָרִשׁ.  
**רִשָּׁע** *impf. A,* to act wickedly; *hiph.* to condemn.  
**רָשָׁע** *adj.* wicked.

## יז

**שָׂאת** (*inf. const. of* נִשְׂאָה *as subst.*) acceptance.  
**שָׂבַע** or שָׂבַע to be filled, satisfied; *hiph.* to satisfy.  
**שָׂדֶה** *m.* field, land; (*poet.* שָׂדֵי).  
**שָׂם** or שָׂים to place, set: *with* לֵב heart, expressed or understood, to consider (לֵ); *hiph.* to regard, observe.  
**שָׂשׂ** or שָׂישׁ to rejoice, exult in (בֵּי).  
**שָׂחוֹק** *m.* merriment.  
**שָׂחַק** to mock, laugh; *piel* to laugh, play, rejoice.  
**שָׂיב** to be grey-haired.  
**שָׂיְבָה** *f.* grey hairs, old age.  
**שָׂיַח** to meditate, converse.  
**\*שָׂיַחָה** *f.* converse.  
**שָׂכַל** to be wise, skilful; *hiph.* to teach; *ptc.* מְשַׁכִּיל instructive, as in titles to several Psalms.  
**שָׂכַר** *impf. A,* to hire, bribe.  
**שָׂמָה** or שָׂמָלָה *f.* a garment, raiment.  
**שָׂמַח** and שָׂמַח to be glad, rejoice; *piel and hiph.* to gladden.  
**שָׂנָא** *impf.* יִשְׂנָא to hate; *ptc.* שֹׂנֵא enemy.  
**שָׂעֲפִים** *pl. m.* visions (*lit.* 'branches,' from סַעֲפָה; see Isa. x. 33).

שָׁעַר to shudder.

שַׁעַר *f.* hair; *m. coll.* שַׁעַר.

שַׁעֲרָה barley (plant); שַׁעֲרִים barley (grain).

שָׁפָה *f.* (שִׁפְתִּים) lip.

שָׂר *m.* (5) prince; שָׂרָה *f.* princess ('Sarah').

שָׂרוֹף *m.* thong, shoe-tie.

שָׂרִיגִים *pl. m.* shoots or branches (of the vine).

שָׂרַף to burn.

שָׂרָפִים ('burning ones') attendants on the heavenly throne, seraphim, Isa. vi; also fiery serpents, Num. xxi.

שָׂרָק *m.* a choice vine.

## ש

שֵׁ, שִׁ as prefix; see § 297 *f.*

שָׁאֵב *impf. A*, to draw water.

שְׁאוֹל *c.* 'Sheol,' the grave, the unseen world.

שָׁאַל and שָׁאַל to ask, desire.

שָׂאַר to be left over; hence שְׂאֵרִית *f.* residue.

שָׁבָה to take captive.

שִׁבְטָא and שִׁבְטָא *c.* (4) staff, rod, sceptre, tribe.

שִׁבְלָת *f.* ear of corn.

שָׁבַע to make oath; *niph.* to swear; *hiph.* to bind by oath, adjure.

שִׁבְעָה *f.*, שִׁבְעָה *m. num.* seven; *pl.* שִׁבְעִים seventy. See p. 135.

שָׁבַר to break in pieces, 'shiver.'

שִׁבְרָא *m.* corn.

שָׁבַח to cease, rest (מִן); *hiph.* to deprive one (לְ) of.

שַׁבָּת *c.* Sabbath.

שִׁדְיָא Almighty, 'Shaddai'; a Divine name.

שִׁהָם *m.* the onyx or beryl.

שִׁוְאָא *m.* vanity, falsehood, guilt.

שָׁבַח to turn; often adverbial, as 'I will return and do' = 'I will do again'; *hiph.* הִשְׁבִּיחַ to restore, requite.

שָׁוַף to bruise, shatter.

שִׁוְפָר *m.* trumpet.

שָׁוַר or שִׁוֵּר to sing.

שָׁוַח sometimes שִׁית to lay, set, appoint, make.

שָׁוַח to behold keenly.

שָׁחָה to bow oneself; *hitp.* הִשְׁתַּחֲוָה to worship.

שִׁחַל *m.* lion.

שִׁחִין *m.* fierceness, pride.

שָׁחַק to crush.

שָׁחַח *niph.* נִשְׁחַח to be corrupt; *piel* and *hiph.* to corrupt, destroy.

שָׁוַר *m.*, שִׁוֵּרָה *f.* singing, a song.

שִׁית *m.* thorns.

שָׁכַב *impf. A*, to lie down, sleep.

שָׁכַח *impf. A*, to forget.

שָׁכַם *hiph.* הִשְׁכִּים to arise (in the morning), hence to do (anything) earnestly.

שָׁכָם in pause שִׁכָּם *m.* shoulder ('Shechem').

שָׁכַן and שָׁכַן to abide, dwell.

שָׁכֵן *m.* inhabitant, neighbour.

\* שָׁל (לְ) (אֲשֶׁר לְ) *prep.* of (sign of gen.).

\* שָׁלָא (אֲשֶׁר) *with neg.* without.

שָׁלָג *m.* (4) snow.

שָׁלוֹם *m.* (2) peace, prosperity: used as a form of greeting.

שָׁלַח *impf.* יִשְׁלַח to send, put forth (as the hand); *piel* to send away, cast out, reach forth.



שֻׁלְחָן *m.* table; *from* שָׁלַח *to send, spread out.*

שָׁלַךְ *hiph.* to cast off, expel; *hoph.* הִשְׁלַךְ or הִשְׁלָךְ *to be cast out, destroyed.*

שָׁלַל *inf.* שָׁל *to scatter, plunder.*

שָׁלַל *m.* (spoil) gain.

שָׁלַם or שָׁלַם *impf.* א, *to be at peace, be ended*; *piel* *to complete, restore, recompense*; *hiph.* *to make peace with, make an end.*

שָׁלַף *to draw (as a sword), draw off (as a shoe).*

שָׁלֹשׁ *f.* (const. שְׁלֹשׁ, שְׁלֹשׁ), שְׁלֹשָׁה *m.* (const. שְׁלֹשִׁית) *num.* three; *see p.* 134; שָׁלֹשׁ הַיּוֹם *the day before yesterday*; תְּמוֹל שָׁלֹשׁוֹם ('yesterday (and) the day before') *formerly*; שְׁלֹשִׁים *thirty.*

שָׁם *adv.* there, thither; שָׁמָּה *thither*; מִשָּׁם *thence*; *see p.* 140.

שֵׁם *m.* name.

שָׁמַר *hiph.* הִשְׁמִיר *to destroy.*

שָׁמַיִם *m. pl. of* שָׁמַי *heaven, the sky, \*meton. for God.*

שָׁמִיר *m.* briar.

שָׁמַם *to be desolate, astonished.*

שֶׁמֶן *m.* fatness, oil.

שְׁמֹנֶה *num.* eight; שְׁמֹנִים *eighty. See p.* 134.

שָׁמַע *also* שָׁמַע, *impf.* יִשְׁמַע *to hear, hearken (בְּ); hiph.* *to inform, signify, proclaim*; \*שְׁמִיעָה *hearing.*

שִׁמְעָה *m.* rumour, fame.

שִׁמְשֹׁם *m.* a whisper, hint.

שָׁמַר *to keep, watch, preserve*; *niph.* *to take heed.*

שֶׁמֶשׁ *c.* (4) the sun.

שֵׁן *c.* (5) tooth, crag.

שָׁנָה *f., pl.* יָמִים *and יָוֶה a year.*

שָׁנָה *f.* sleep.

שְׁנַיִם *m.* (const. שְׁנַיִם), שְׁנַיִם *f.* (const. שְׁנַיִם) *num.* two. *See § 265 (2).*

שָׁסַע *to cleave, divide.*

שַׁעַר *m.* (4) gate.

שְׂעִשְׁעִים *pl. m.* delights.

שִׁפְחָה *f.* handmaid.

שָׁפַט *to judge*; *ptc.* שֹׁפֵט *judge or ruler.*

שָׁפַל *impf.* א, *to be low*; *hiph.* *to lay low, humble.*

שָׁקָה *hiph.* הִשְׁקָה *impf. apoc.* יִשְׁקֵן *to give to drink, to water (the ground).*

שָׁקַט *to rest, be silent, cease from action.*

שָׁקַל *to weigh, estimate, pay.*

שֶׁקֶל *m.* (4) shekel, weight or coin.

שָׁקַר *to deceive (with לְ).*

שִׁקָּר *m.* (4) deceit, falsehood.

שָׁרִיזֶן *m.* ('coat of mail') Sirion (Mount Hermon).

שָׁרִץ *to swarm.*

שָׁרַשׁ *hiph.* *to cause to take root, to strike root*; *piel*, *uproot.*

שָׁרֵשׁ *m.* (4) root.

שָׁרַת *piel* שָׁרַת *to attend upon, minister to (acc. or לְ); שָׁרַת ministry*; *ptc.* מְשָׁרַת *minister, attendant.*

שֵׁשׁ *f.* שֵׁשֶׁת (const. שֵׁשֶׁת) *m. num.* six. *See p.* 269. שֵׁשִׁי *m.*, שֵׁשִׁית *f.* a sixth part; שִׁשִּׁים *sixty.*

שֵׁשׁ *m.* fine linen.

שִׂשְׁוֹן *m.* gladness.

שָׁתָה *impf.* יִשְׁתָּה, *apoc.* יִשְׁתָּה *to drink.*

שָׁתַל *to plant.*

## ת

- תִּבְיָה *f.* ark (of Noah, of Moses).  
 תְּבוּאָה *f.* increase, fruit.  
 תְּבוּנָה *f.* understanding (בִּינָה).  
 תֵּבֶל *f.* the world, habitable earth.  
 תְּהוֹם *c.* the deep, abyss.  
 תְּהִלָּה *f.* folly.  
 תְּהִלָּה *f.* praise (תְּהִלִּים, \*תְּהִלִּים the Book of Psalms).  
 תּוֹדָה *f.* thanksgiving.  
 תוֹךְ *m.* (const. תִּיךְ) the midst, often with *pref.* prepositions, as בְּתוֹךְ in the midst of, etc.  
 תּוֹכַחַת *f. pl.* תּוֹכַחוֹת reproof, argument, correction (יִכָּח).  
 תּוֹלְדוֹת *f. pl.* generations.  
 תּוֹעֵבָה *f.* abomination.  
 תוֹר to explore, spy out.  
 תּוֹרָה *f.* (יִרָה) law, the Law.  
 תְּחִלָּה *f.* beginning.  
 תְּחִנָּה *f.* favour, supplication.  
 תַּחַת (*properly subst.* 'depression') as *adv.* or *prep.* beneath, instead of; often with *suffixes*; see p. 144.  
 תְּכֵלֶת *f.* limit, perfection.  
 תָּכַן to adjust; *piel* to weigh, measure.  
 תָּלָה to hang.  
 תָּלִי *m.* quiver (as hung).

- \*תִּלְמוּד *m.* study, 'Talmud' (לִמּוּד).  
 תִּלְמִיד *m.* scholar.  
 תָּמּוּל *adv.* yesterday; see שָׁלֹשׁ.  
 תַּמּוּרָה *f.* exchange.  
 תָּמִיד *m.* perpetuity; as *adv.* perpetually.  
 תָּמִים *adj.* complete, perfect; *subst. m.* uprightness; as *adv.* uprightly.  
 תָּמַץ to hold, uphold.  
 תָּמַם to complete, perfect; to be whole or upright; *hiph.* to make perfect, cease.  
 תֵּעַב *niph.* to be abominable, abhorrent; *piel* to abhor; *hiph.* to do abominably.  
 תָּעָה to wander, err, go astray.  
 תְּעוּדָה *f.* attestation, custom.  
 תַּעֲלָמָה *f.* hidden thing.  
 תַּעֲנוּג *m.* luxury.  
 תִּפְאָרֶת, תִּפְאָרָה *f.* beauty, glory.  
 תִּפְלָה *f.* folly, impiety.  
 תְּפִלָּה *f.* prayer.  
 תִּקְוָה *f.* expectation, hope.  
 תְּקִיפָה *f.* orbit, circuit.  
 תְּרִדְמָה *f.* deep sleep.  
 תְּרוּעָה *f.* clang, shout.  
 תְּשׁוּבָה *f.* return, answer, \*repentance.

## II. ENGLISH-HEBREW.

For Proper Names, see p. 308.

Where necessary, the declension of Nouns is indicated, especially in 4 and 5, with the characteristic short vowel. For the rest, see Paradigms, pp. 264-272.

- abide, to, יָשַׁב (to sit, remain);  
שָׁבַן (to dwell); עָמַד (to stand).
- abomination, תּוֹעֵבָה.
- accept, to, רָצָה; acceptance, רָצוֹן.
- account, to, חָשַׁב.
- add, to, יָסַף *often with infinitives to denote repetition, Thus, 'doing a thing again' is in Heb. 'adding to do it.'*
- adversary, צָר (5. *pl.* צָרִים); צָרַר (to bind, persecute).
- afar, רָחוֹק (*adj. used as adv.*).
- afflicted, to be, עָנָה; *in piel and hiph.* to afflict, oppress; afflicted, *adj.* עָנִי; affliction, עֲנִי *m.*
- after, אַחֲרָי *adv. and prep.*
- again. See add, to.
- all, כָּל, כָּל־.
- alone, לְבַד *from* בַּד (5) separation (בָּדַד).
- altar, מִזְבֵּחַ.
- always, תָּמִיד.
- amaze, to, הֵשִׁיחַ, *hiph.* of שָׁמַח.
- ambush, to lay, אָרַב; ambush, *subst.* מִאֲרָב.
- among, בֵּין between; בְּתוֹךְ in the midst of.
- angel, מַלְאָךְ messenger; *const.* מַלְאָכִי.
- anger, בָּעַס vexation, irritation; אַף (5) wrath; נָעַם indignation.
- announce, to, הִגִּיד, *hiph.* of נָגַד.
- anoint, to, דָּשַׁן *piel*; מָשַׁח; anointing, מִשְׁחָה.
- anointed, the, מָשִׁיחַ (Messiah).
- another, אֲחֵר.
- appear, to, רָאָה (to see), *niph.*
- arise, to, קוּם; *hiph.* to arouse.
- ark, תִּכְהָ (of Noah, of Moses); אָרוֹן (of the Covenant).
- arm, זְרוּעַ (*pl.* זְרוּעִים or זְרוּעוֹת).
- ascend, to, עָלָה *qal and hiph.*
- assembly, קָהָל.
- astonished, to be, שָׁמַח; *piel ptc.* מְשׁוּמָם astonished.
- attempt, to, נָסָה; *piel* נִסָּה.
- authority, מְמוֹשָׁלָה, תִּקְוָה.
- avenge, to, נָקַם; avenger, גּוֹאֵל, מְחַנְקָם.
- awake, to be, קָיָן, קִיָּץ *hiph.*; עָיר *in hiph.* to awaken.
- awful, נּוֹרָא, *niph. ptc.* of יָרָא.
- base, נִשְׁפָּל *adj.*; baseness, נִשְׁפָּלוּת.



battle, מִלְחָמָה.

be, to, הָיָה. See p. 127.

beast, בְּהֵמָה (generally of cattle);  
חַי living thing.

because, כִּי.

become, to, הָיָה לְ.

bed, מִטָּה.

before, טָרָם (*in time*); נֶגֶד (*in space*); לִפְנֵי.

beginning, תְּחִלָּה, רִאשׁ.

behalf of, on, עַל, בְּעֵד.

behold! הִנֵּה, הֵן.

beloved, דוֹר, יָדִיד, or *ptc. pass. gal of אָהַב*.

between, בֵּין (*often with suffixes*).

blameless, נָקִי; to be blameless,  
נָקָה *niph.*

bless, to, כָּרַךְ (to kneel), *in pass. ptc. gal*, but generally in *piel*. In *hith-pael*, to bless or congratulate oneself.

blessed, to make, אָשַׁר; *piel* אֲשֶׁר.

blessednesses (of), אֲשֶׁרִי *in the phrase 'blessed are' as Ps. i. 1.*

blessing, בְּרָכָה (*const. בְּרַכַּת*).

blood, bloodshed, דָּם (*const. דַּם*);  
*plur. דָּמִים, const. דָּמִי*.

blow, to, תָּקַע; נָשַׁף, נָפַח to blow  
a trumpet.

bonds, מוֹסְרוֹת *i. c.* מוֹסְרֵי.

book, סֵפֶר (ס 4). See p. 60.

bow, a, קִישָׁת (ק 4).

bow down, to, נִשְׁחָה; *hithp.*  
הִשְׁתַּחֲוָה.

bread, לֶחֶם (ל 4).

break in pieces, to, שָׁבַר; נָפַץ  
*spec. piel.*

breath, נְשָׁמָה, רוּחַ (*spirit*).

bright, brightly, בְּהִיר, בְּהִיר.

bring, to, הָבִיא, *hiph. of בָּוא* to  
come; תָּרַב *in hiph.*

bring back, to, הָשִׁיב, *hiph. of שׁוּב*  
to turn.

bring forth, to, יָלַד (of birth);  
הוֹצִיא, *hiph. of יָצָא* (to go out).

brother, אָח, p. 62.

burn, to, בָּעַר.

burnt-offering, עֹלָה.

bury, to, קָבַר.

buy, to, קָנָה; שָׁבַר to buy food.

by, בְּ; בִּיד by means of; אֶצֶל  
near.

call, to, קָרָא.

captain, נֶגֶד, שָׂר, (5, *pl.* שָׂרִים).

carry away, to, גָּלָה *hiph.*, שָׁבָה (to  
take away as captive).

cattle, בְּהֵמָה (beast); also מִקְנֶה  
(possession).

cause, דָּבָר (word, matter); רִיב  
(matter of contention).

cease, to, שָׁבַת, חָדַל.

cedar, אֶרְזוֹ (א 4).

censer, מִחְתָּה.

change, to, חָלַף.

charge (trust committed), מִשְׁמֶרֶת.

chastening, מוֹסֵר.

child, יָלַד offspring (א 4); בֶּן son;  
בְּנֵי יִשְׂרָאֵל children of Israel.

choose, to, בָּחַר; בָּחִיר chosen one.

circuit, תְּקִיפָה, גְּבוּל border.

city, עִיר, see p. 62; קִרְיָה.

clean, טָהוֹר. See pure.

cleansing, to, טָהַר *piel*.

clothe, to, לָבַשׁ.

cloud, עָנָן, עָב (עָבִים *pl.*)  
*collective.*

column, עַמּוּד, תְּמָרָה.

come, to, בּוֹא.

come before, to, קָדַם *piel*.

come near, to, קָרַב.

come up, to, עָלָה.

command, to, צוה *piel*.  
 commandment, מצוה.  
 commit, to, נָלַל (roll upon, entrust to, שוּם, עָשָׂה, נָתַן, אֵל, to).  
 compass, to, נָקַף *in hiph.*; סָבַב.  
 confound, to, בָּלַל.  
 congregation, עֵדָה, קָהָל.  
 consider, to, בִּין or בִּין.  
 constantly, נָצַח (perpetuity).  
 continue, to, יָסַף *qal or hiph.*; יָשַׁב (to dwell, abide).  
 contrite, נִדְבָּה, *ptc. niph. of דָּבַח*.  
 cord, חָבֵל (4 יָתֵר, 4 ח), a tent-cord.  
 counsel, עֵצָה *from יָעַץ*.  
 country, אֶרֶץ land, earth (4 א); שָׂדֶה open place, field.  
 covenant, בְּרִית.  
 cover, to, כָּסָה *piel*.  
 create, to, בָּרָא; יָצַר to form or fashion.  
 Creator, the, יוֹצֵר.  
 crimson, ruddy (of sand), אֶדְמוֹנִי.  
 cry, to, קָרָא, צָעַק (to call; שָׁוַע *piel* (to cry for help)).  
 cry, a, וָעֵקָה.

darkness, חֹשֶׁךְ (4 ח).  
 daughter, בֵּת. See p. 62.  
 day, יוֹם, see p. 62; יוֹמָם daily.  
 deal justly, to, עָשָׂה *with מִשְׁפָּט or צִדְקָה*.  
 death, מוֹת *const.* מוֹת. See to die.  
 deceitful, אֲכֹזֵב (disappointing); בֹּגֵד *ptc.* (untrustworthy).  
 declare, to, הִגִּיד *hiph.* (נָגַד to be in front).  
 deed, מַעֲשֵׂה.  
 delight, to, חָפֵץ.

deliver, to, הָצִיל, *hiph.* (*passive by niph.* of נָצַל).  
 departure, צֵאת, מוֹצָא (יָצָא).  
 depth, עֲמֻק, תְּהוֹם, מְצוּלָה.  
 descend, to, יָרַד, *hiph.* הוֹרִיד to let down.  
 desire, to, אָוָה *piel and hithp.*; חָמַד.  
 desire, *subst.* תַּאֲוָה, חֲמֻדָּה.  
 destroy, to, אָבַד *pi. and hiph.*; שָׁחַת *piel*; הִשְׁחִית *hiph.* (שָׁחַת).  
 destruction, אֲבִדוֹן, אֵיד.  
 die, to, מוֹת, *hiph.* (הָמִית) to put to death; מֵתִים the dead.  
 disgrace, to, נָבַל *in piel*.  
 distress, *subst.* צָרָה.  
 do, to, עָשָׂה, פָּעַל.  
 do evil, to, חָטָא (to sin); רָעַע *hiph.*  
 draw near, to, קָרַב.  
 draw out, to, אָרַךְ, *hiph.* to lengthen; מִשְׁנֶה (to draw towards).  
 dream, to, חָלַם; a dream, חֲלוֹם.  
 dry land, יַבְשָׁה, חֲרָבָה.  
 dung, דִּמְוֹן; dunghill, מְדֻמְנָה.  
 dust, עָפָר.  
 dwell, יָשַׁב (to sit down); גָּוַר (to sojourn).

ear, the, אוֹן; dual אוֹנִים, hence *hiph.* הָאֵוִין to give ear.  
 earth, אֶרֶץ, אֲדָמָה ground; תֵּבֵל the inhabited earth.  
 eat, to, אָכַל.  
 end, קֵץ (5 ק) latter part, אַחֲרִית.  
 end, to, בָּלָה *qal. intr., pi. trans.*  
 endure, to, יָכַל to be able; עָמַד to stand (firmly).  
 enemy, אוֹיֵב, *qal ptc. of אָבַד* to hate.  
 enlighten, to, הֵאִיר, *hiph. of אוֹר*.  
 envy, to, קִנָּא, *piel of קָנָא*; envy, *subst.* קִנְאָה.

escape, to, נִמְלֵט (to be smooth);  
*niph.* of מִלֵּט to be smooth.  
 establish, to, הִכִּין, *hiph.* of בָּן:  
 קוּם, *hiph.* of הָקִים.  
 even, *conj.* אַף, אֵם; even to, וְ.  
 evening, עָרֵב (ע 4).  
 ever, for, לְנֶצַח; for ever and ever,  
 עוֹלָם וָעֶד.  
 every, כָּל- from כּוֹל all, the  
 whole. See p. 161.  
 evil, רָע *m.*; רָעָה *f.*  
 exalt, to, רוּם (to be high, *piel.*  
 הִרִים, *hiph.* רִוּם).  
 excellent, to be, שָׁנַב *in niph.*  
 excellent, אֲדִיר, יָתֵר.  
 exult, to, גִּיל.  
 eye, an, עֵינִי, *const.* עֵינִי, *dual* עֵינַיִם.  
 face, פָּנִים, *pl.* of פָּנָה\*; *const.* פָּנִי.  
 fail, to, אָבַד to perish; כָּלָה to  
 come to an end.  
 faithfulness, אֱמוּנָה.  
 fall, to, נָפַל.  
 falsehood, שָׁקֵר (4).  
 father, אָב, p. 62.  
 fear, to, יָרָא, פָּחַד.  
 fearful, יָרָא.  
 fiery, *say* of fire, אֵשׁ.  
 fight, to, לָחַם (to devour).  
 fill, to, מָלָא.  
 find, to, מָצָא.  
 finish, to, כָּלָה *piel* of כָּלָה.  
 fish, *subst.* דָּג, *pl.* דָּגִים.  
 flame, לָהֵב, לָהֵבָה.  
 flee, to, נָדַד, נוּם, בָּרַח.  
 flesh, בָּשָׂר.  
 flock, נֶאֱדָר herd (ע 4); צֹאן sheep.  
 flood, מַבּוּל (the Deluge); נָהָר.  
 flow, to, זָבַח, זָבַח.  
 follow, to, רָדַף.

food, אָכַל (א 4).  
 fool, foolish; אֲוִיל wicked; כְּסִיל  
 (unwise; נָכַל worthless).  
 foot, רֶגֶל (ר 4).  
 forget, to, שָׁכַח.  
 forsake, to, עָזַב.  
 fourfooted, הִלָּךְ על אַרְבַּע.  
 friend, רֵעַ (*pl.* רֵעִים).  
 fruit, פֶּרִי (פ 4 or פ).  
 fulfil, to, כָּלָה *piel*, מָלָא *spec. piel.*  
 full, to be, שָׂבַע; to become full,  
 מָלָא.  
 furnace, בּוּר; עֲלִיל (crucible;  
 כִּבְשָׁן burning-place).  
 garden, גֶּן (5, *pl.* גִּנִּים).  
 garment, בִּגְדִי covering (ב 4);  
 לְבוּשׁ clothing; כְּתָנִית or כְּתָנִית  
 coat.  
 garrison, מִצָּב, מִצָּב or מִצָּב.  
 gate, דֶּלֶת (ד 4, *dual* דִּלְתַּיִם).  
 gather, to, אָסַף; to gather to-  
 gether, קָהַל *hiph.*  
 generation, דּוֹר.  
 Gentile, גּוֹי (*pl.* גּוֹיִם).  
 gift, מִנְחָה, מִתְּנָה offering.  
 give, to, נָתַן.  
 give to wife, to, אָשָׁה (ל) נָתַן.  
 glad, to be, גִּיל to exult; שִׂמְחָה  
 to be cheerful.  
 glide, to, הִלָּךְ *piel.*  
 glorify, to, כָּבֵד *piel* (*niph.* for *pass.*).  
 glory, תְּכָאֲרַת, כְּבוֹד.  
 glory, to (make a boast), הִתְפָּאֵר,  
 פָּאֵר *hiph.* of פָּאֵר.  
 go, to, הָלַךְ, הָלַךְ, הָלַךְ.  
 go forth, to, יָצָא.  
 go hence, to, הָלַךְ, יָצָא sometimes  
 with מִן.  
 goat, עֵז (5, *pl.* עֵזִים).  
 God, אֱלֹהִים, with *sing. verbs*; אֵל.



gold, **זָהָב**, **פָּז**, *fine gold*.

good, **טוֹב**.

good, to do, **יָטַב** *hiph.*

goodness, **חֶסֶד** (4 ח).

grace, **חֵן** (5 ח).

grass, **דְּשָׁא** tender grass ; **חֲצִיר** herbage.

great, **גָּדוֹל**.

great, to be, **גָּדַל** or **גִּדַּל**, *in hiph.*  
to make great ; **שָׁנָא** *hiph.* to be-  
come great (*rare*).

greatly, **מְאֹד**.

grow, to **גָּדַל**.

guide, to, **נָהַל**, *piel of נָהַל* to move ;  
*ptc.* **מְנַהֵל** a guide.

handmaid, **אִמָּה**, **שִׁפְחָה** maid-  
servant.

happy (art, is, etc.), **אֲשֵׁרִי** (*const.*)  
blessings upon. See blessed.

harp, **כַּנּוֹר**.

harvest, **קָצִיר**.

haste, to, **הָיֵשׁ**.

hate, to, **שָׂנָא**.

head, **רֹאשׁ** (*pl.* **רִאשִׁים**).

heal, to, **רָפָא** *qal and piel.*

hear, to, **שָׁמַע**.

hearken, to, **הִשְׁמָע**, *hiph.* (**אָזַן**); **קָשַׁב**.

heart, **לֵב** (5 ל).

heaven, **שָׁמַיִם**.

heed, to take, **שָׁמַר** *qal or niph.*

help, *subst.* **עֹזֶר** (4 ע), **עֹזְרָה**.

herb, **דְּשָׁא** tender grass ; **עֵשֶׂב**  
vegetation (4 ע).

heritage, **יְרוּשָׁה**, **נַחֲלָה**.

hero, **גִּבּוֹר חַיִּל** mighty one ;  
mighty one of strength.

hide, to, **סָתַר** *gen. in hiph.*

high place, **בִּמְזָה**, *gen. pl.* **בִּמְזוֹת** ;  
**מָרוֹם** height generally.

high priest, **כֹּהֵן הָרֹאשׁ** (head-  
priest) ; **כֹּהֵן גָּדוֹל** (great priest).

holiness, **קִדְּשׁ** (4 ק).

holy, **קָדוֹשׁ**.

honour, to, **כָּבֵד** (to be weighty),  
*in piel.*

hope, to, **תָּקַה** *piel* ; hope, *subst.* **תִּקְוָה**.

horn, **קָרְן** (4 ק) ; **קָרְן** to 'exalt  
the horn,' i.e. to give power  
or dignity : in music, **קָרְן** or  
**שִׁפְר**.

horse, **סוּם**, **פָּרָשׁ**.

house, **בַּיִת**. See p. 62.

how ? **מָה**, **אֵיךְ** ?

how long ? **עַד-מָתי**.

humble, **עָנִי** (*pl.* **עֲנִיִּים**).

hungry, to be, **רָעַב** (ל for).

hurt, to, **כָּלַם** *hiph.* ; **רָעַע** *hiph.*

hurt, *subst.* **פַּעַר-רָע** stroke of evil.

husband, **אִישׁ** (man) ; **בַּעַל** (lord).

idols, **אֱלִילִים** *pl. m.* ('things of  
nought').

image, **מִצָּבָה**.

immortality, **חַיֵּי נֶצַח**. (See p. 240  
*note.*)

impel, to, **נָרַח** ; *gen. hiph.* **הִדְיַח**.

incline, to, **נָטָה** to stretch ; *gen.*  
*hiph.* **הִטָּה**.

increase, to, **יָסַף** *qal, hiph.* (by  
addition) ; **גָּדַל** *hiph.* (by growth).

increase, *subst.* **יְבוּל** produce ;  
**תְּבוּאָה** fruit, profit.

indignation, **וָעַם**.

inherit, to, **יָרַשׁ**, **נָחַל**.

inheritance. See heritage.

iniquity, **עֲוֹן** (*const.* **עָוֹן**).

innocency, **נְקִיּוֹן** ; **יְפָה** integrity.

instead of, **תַּחַת**.

instruction, **מוֹסָר** *m.*

iron, **בְּרֹזֶל**.

is, there, **יֵשׁ**.

is not, there, **אֵין**, p. 142.

jest, to, צחק, שחק.

jewel, כלי (pl. בלילים), סגולה, 'peculiar treasure.'

Journeying, מסע.

joy, subst. גיל; rejoicing, משוש.

judge, to, שפט; qal ptc. שופט a judge.

judgment, משפט.

just, צדיק.

just, to be; to deal justly, צדק; in piel and (generally) hiph. to make or declare just.

keep, to, שמר.

kill, to, הרג; המית, hiph. of מות; טבח to slaughter, (for food).

kindness, חסד; to show kindness, החסיד hiph. (עם to).

king, מלך (מ 4); to make king, המליך hiph.

kingdom, מלכות.

knee, ברך (4, dual ברבים).

know, to, ידע; inf. const. דעת knowledge.

ladder, סלם.

lament, to, ספר (to smite, as the breast), נהה.

lamentation, מספר, קינה.

lamp, נר.

law, תורה.

lay (song), ומיר.

laziness, עצלה.

leaf, עלה (6, const. עליה).

learn, to, למד; piel to teach.

leave, to, יתר hiph. to let remain over; עזב to forsake.

left hand, שמאל; to turn to the left, השמיל hiph.

length, ארך.

lest, בלתי, פן.

lie down, to, שכב; רבין to crouch.

lie, to (speak falsely), כזב gen. piel; שקר piel.

lift up, to, נשא; הרים, hiph. of רום. light, אור.

lion, lioness, ארי m., אריה m., לביא c.; שחל young lion.

little, קטן; קטן; a little מעט.

little, to be, קטן.

live, to, חי; in piel, to preserve alive; חי adj. living.

lodge, to, לון, לון.

long (adj.), ארך, const. ארך.

long-suffering, ארך אפים, רחום.

look upon, to, ראה.

lord, אדון (אדני).

LORD, the, יהוה, p. 41.

lose, to, אבד; perish אבד.

lot, גורל.

love, to, אהב love, subst. אהבה.

make one's bed, to, הציץ, hiph. of יצע to strew.

man, אדם a human being; איש a male person. also husband; אנוש a mortal.

manslayer, רצח, qal ptc. of רצח.

many, רב, pl. רבים, fem. רבה, pl. רבות.

matter (thing), דבר.

meditate, to, הגה (ל, ב, on).

merciful, חסיד; רחום pitiful.

mercy, חסד; the mercy-seat, כפרת.

midst, תוך, const. תוך; בתוך in the midst of.

mighty, גבור.

minister, to, שרת, piel of שרת.

miracle, אות sign (pl. אותות); מופת wonder.

miserable, עמל.

missing, to be, עדר in niph. (in qal, to arrange, muster). So פקד niph.

mist, עָרַפֶּל ; vapour ; טַל.  
mistress, נִבְרַת *opposed to servant* ;  
בעֵלָה possessor.

mockery, לַעַג.

moon, יָרֵחַ ; לְבָנָה ; month, יָרֵחַ.

morrow. *See to-morrow.*

Most High, the, עֶלְיוֹן.

mother, אִם. *See p. 62.*

mount, mountain, הַר (5, *pl.* הָרִים).

mourning, אֲבֵל (*w. suff.* אֲבֵלִי).

mouth, פֶּה, *const.* פִּי, *pl.* פִּיּוֹת. *See p. 62.*

move, to (advance), הִתְנַהֵּל, *hithp.*  
נָהַל.

murderer, רָצֵחַ, *gal ptc. of* רָצַח.

murmur, to, נָלוֹן *niph.*, הִלִּין *hiph.*  
of לִין or לִין ; murmurer, *ptc.* מַלִּין ;  
murmurings, חִלְנוֹת.

name, a, שֵׁם, *w. suff.* שְׁמִי, *pl.* שִׁמוֹת, *const.* שִׁמוֹת.

nation, גּוֹי, עַם *and* עַם people.

near, to be, קָרַב to bring near, *gal*  
*and hiph.* ; near, *adj.* קָרוֹב.

night, לַיִל generally with הָ.

nostrils, אֲפִים *dual.*

not, לֹא, בְּלִי, אֵל, *See p. 141* ; 'there  
is not,' אֵין (*const. of* אֵין).

nought, אָפַס (*cessation*) ; for  
nought, חִנָּם.

observe, to, שָׁמַר.

obtain, to, הִשִּׁיג, *hiph. of* פוּק ;  
*hiph. of* נִשְׁג.

offer, to, זָבַח (to sacrifice) ; הֶעֱלָה,  
*hiph. of* עָלָה (to cause to go up).

offering, an, קָרְבַּן (brought near) ;  
מִנְחָה (presented) ; זָבַח (sac-  
rifice).

oil, שֶׁמֶן.

on behalf of. *See behalf.*

oppressed, עָשׂוּק, *gal ptc. pass. of*  
עָשָׂק.

orphan, יָתִים.

other, אַחֵר.

oven, תֵּנּוּר.

overthrow, *subst.* מַהפֶּכֶה.

pass away, to, עָבַר.

path, אֶרֶץ, מַסְלָה.

peace, שָׁלוֹם.

people, a, עַם ; לְאוּם (nation).

perfect, תָּמִים ; שָׁלֵם finished,  
whole.

perhaps, אֲוִלִי.

perish, to, אָבַד.

pillar, עַמּוּד.

pit, בּוֹר (cistern, as opposed to בְּאֵר  
springing well).

pitcher, בֵּר (5).

place, *subst.* מְקוֹם.

place, to, שוּם or שִׁים.

plant, to, נָטַע ; a plant, נֶטֶע.

plunder, to, בָּזַז.

poor, אֲבִיוֹן ; דָּל ; עֲנִי.

poor, to make, הוֹרִישׁ, *hiph. of* יָרַשׁ.

portion, חֵלֶק (4 חֶ).

possession, מִקְנָה ; נַחְלָה (inheri-  
tance).

possession, to get, יָרַשׁ.

pour forth, as of music, הִבִּיעַ,  
*hiph. of* נָבַע.

power, כֹּחַ (strength) ; חֵיל (also  
virtue, courage, wealth).

praise, to, הִלֵּל *piel* (הִלֵּל to be  
bright) ; praise, *subst.* תְּהִלָּה.

precious, יָקָר.

present (at hand), קָרוֹב.

pride, נִפְאֻזָה.

priest, כֹּהֵן (*pl.* כֹּהֲנִים) ; priesthood,  
כֹּהֲנָה.

prize, to, הוֹקִיר, *hiph. of* יָקַר.



prophet, **נָבִיא**; a seer, **חֹזֶה** (*ptc. of*  
**חָזָה**).

prosper, to, **צָלַח**; *hiph.* to cause  
to prosper, **הִצְלִיחַ**.

prove, to, **בָּחַן** (to test).

prudence, **עֲרֻמָּה**.

prudent, to be, **הִשְׁכִּיל**, *hiph. of*  
**שָׁכַל**.

punish, to, **הָפָה**, *hiph. of* **נָכָה**.

pure, **טָהוֹר**, **בָּר** (chiefly used of  
gold).

pursue, to, **רָדַף**.

quail, *subst.* **שָׁלֹו** (*collective*).

queen, **מַלְכָּה**, **נְבִירָה**, **נִשְׁנָל**.

rain, **גֶּשֶׁם** (4 **ג**) **מָטָר**.

ram, **אֵיל**, *pl.* **אֵילִים**.

ray, **נֶגֶה** (4 **נ**).

reach, to, **הִגִּיעַ**, *hiph. of* **נָגַע** to  
touch.

reap, to, **קָצַר**; reaper, *ptc.* **קָצֵר**

rebuke, *subst.* **חֲרָפָה**.

receive, to, **קָבַל** *piel*; **לָקַח** to take.

reckon, to, **חִשַּׁב**, **סָפַר**.

recompense, a, **נִמּוּל**, *m.* See ren-  
der.

reconcile, to, **כָּפַר**, *piel of* **כָּפַר** to  
cover.

refreshed, to be, **נִפְּשׁ**; *inf.* **הִנְפִּישׁ**;  
*niph.* **נִפְּשׁ**.

refuge, **מַחֲסֶה**.

regard, to, **הִקְשִׁיב**, *hiph. of*  
**קָשַׁב** to sharpen (the ear),  
hearken.

rejoice, to, **גִּיל** or **גִּילָה**, **שָׂמַח**, **שָׂמַח**.

remember, to, **זָכַר**.

remove, to, **הִסִּיר**, *hiph. of* **סָר**.

rend, to, **פָּרַם**, **קָרַע**.

render, to, **הִשִּׁיב**, *hiph. of* **שָׁב** to  
return. For 'render recom-

pense,' say 'render according  
to the work.' **נָמַל**.

reproach, *subst.* **חֲרָפָה**, *pl.* **חֲרָפוֹת**.

requite, **נָמַל**. See render.

rest, to, **שָׁבַת**; *in hiph.* to give rest.

rest, **מְנוּחָה**, **מָנוּחַ**.

return, to, **שָׁב** *qal 'gen. intrans. and*  
*hiph. trans.*).

riches, **עֲשִׂיר**; to make rich, **הִעֲשִׂיר**,  
*hiph. of* **עֲשִׂיר**.

right, the, **יָשָׁר**, **יָשָׁר**.

right hand, the, **יָמִין**.

righteous, **צַדִּיק**.

righteousness, **צִדְקָה**.

rise, to, **קוּם**.

rock, **סֶלַע**, **צוּר**.

root, a, **שָׁרֵשׁ** (4 **ש**).

root, to take, **הִשְׁרִישׁ**, *hiph. of* **שָׁרַשׁ**.

ruin, **מַחֲתָה**.

rule, to, **רָדַף**, **מָשַׁל**.

Sabbath, **שַׁבָּת**.

sacrifice, **זָבַח** (4 **ז**).

safety, **יָשׁוּעַ** (4 **י** or **י**).

sand, **חֹל** (*collective*).

save, to, **הוֹשִׁיעַ**, *hiph. of* **יָשַׁע**. See  
also deliver.

say, to, **אָמַר**.

scorn, **לָעַג**.

screen (covering), **סֹתֵר** (4 **ס**).

season, **עֵת**, *pl.* **עֵתוֹת**, **מוֹעֵד**.

seduce, to, **הִתְעָה**, *hiph. of* **תָּעָה**;  
*impf. apoc.* **תִּתְעָה**.

seed, **זֶרַע** (4 **ז**).

seek, to, **בָּקַשׁ**, *piel of* **בָּקַשׁ**.

seem, to, **נִחְשָׁב**, *niph. of* **חָשַׁב** (to  
be regarded as). Often ren-  
dered by the phrase 'to be in the  
eyes of.'

seize, to, **אָחַז**, **חָזַק** *hiph.*

sell, to, מָכַר.  
 send, to, נָשַׁלַּח.  
 sepulchre, קֶבֶר (ק 4).  
 serpent, נָחָשׁ.  
 serve, to, עָבַד; servant, עֶבֶד (ע 4);  
 service, servitude, עֲבֹדָה.  
 set, to, שָׁם or שִׁים.  
 seven, שֶׁבַע; seventh, שִׁבְעִי.  
 shade, צֶל (צ 5).  
 Sheol, שְׁאֹל.  
 shepherd, רֹעֶה, *qal ptc. of* רָעָה to feed.  
 shine, to, אָוַר; הִזְהִיר, *hiph. of* זָהַר to shine forth.  
 shoulder, שֵׁכָם (*v. suff. יִשְׁכְּמִי*).  
 show, to, הִגִּיד, *hiph. of* נָגַד.  
 sickness, מַחְלָה.  
 silent, to be, דָּמָם, חִשָּׁה.  
 silent, דּוּמְיָה (*lit. silence*).  
 silver, כֶּסֶף (כ 4).  
 sin, חָטָא; sinner, חַטָּא, *pl. חַטָּאִים*.  
 sister, אחות.  
 skin, עוֹר.  
 sleep, to, יָשָׁן; sleep, *subst.* יִשְׁנָה.  
 slowly, gently, לֵאט; slow to wrath, אֶרֶךְ אַפַּיִם.  
 sluggard, עָצֵל; *adj.* slothful.  
 small, קָטָן, קָטֹן.  
 smoke, עָשָׁן.  
 snow, שֶׁלֶג.  
 so, כֵּן.  
 soil, שָׂדֶה.  
 son, בֶּן, *see p. 62*.  
 song, שִׁירָה, שִׁיר.  
 soul, נַפְשׁ (נ 4).  
 sow, to, זָרַע.  
 spark, בְּנֵי רֵשֶׁף; sparks, נְשִׁיבִי, (offspring of burning coal).  
 speak, to, דָּבַר *mostly in piel*.  
 speech, מִלָּה, דְּבַר, אָמַר, *pl. מִלִּים*.

spirit, רוּחַ.  
 spread out, to, נָטָה.  
 stand, to, עָמַד.  
 star, כּוֹכַב.  
 station, מָצָב.  
 stay oneself, to, נִסְמָךְ, *niph. of* סָמַךְ.  
 steadfast, to be, אָמִין (to be strong) *esp. in hithpael*.  
 step, *subst.* מַצְעָד, פְּעָמִים (*pl.* פָּעָמִים).  
 stoop, to (descend), יָרַד.  
 storm, סְעָרָה.  
 stranger, זָר.  
 stream, נָחַל, נָהָר.  
 strength, כֹּחַ, חֵיל.  
 stretch forth, to, נָטָה.  
 strong, עָז, בְּבִיר, חֲזָק (*pl. עֲזִים*).  
 strong, to be, חֲזָק, *in hiph. to* strengthen, *hithp. to show one-self strong*.  
 stubble, קֶשׁ, *m. (5)*.  
 subject, to be, כָּנַע, *niph.*  
 subside, to, *see p. 233 note*; נִגְרַע *niph. (נָרַע to take off)*.  
 sun, the, חֶמֶשׁ, חֲמָה (*poet.*), חָרָם.  
 support, to, סָמַךְ.  
 sustain, to, כָּלַף, *piel of* כּוּל to hold or measure.  
 swear, to, נִשְׁבַּע, *niph. of* שָׁבַע, *from* שֶׁבַע seven.  
 sword, חֶרֶב (ח 4).  
 table, שֻׁלְחָן; tablet, לִחַ, *pl. לִחוֹת*, לַחַת.  
 take, to, לָקַח, נָשָׂא, לָמַח.  
 take heed, to, שָׁמַר, קָשָׁב, *hiph.*  
 take hold, to, הִחֲזִיק, *hiph. of* חָזַק (*בְּ, לְ, or עַל*).  
 take up, to, נָשָׂא, עָלָה, *hiph.*  
 temper, to, הִקָּל, *hiph. of* קָלַל.  
 tempest, סְעָרָה, שַׁעַר.  
 temptation, מִסָּה.

ten, עֶשֶׂר. *See pp. 135, 136.*  
 tender, רַךְ (5).  
 tent, tabernacle, אֹהֶל מִשְׁכָּן.  
 thanks, to give, הוֹדָה, *hiph. of ידה*; *impf. יודה*.  
 thanksgiving, תּוֹרָה.  
 there, therein, שָׁם.  
 therewith ('with it' according to the sense), בּוֹ, בָּהּ, עִלּוֹ, *etc.*  
 thing, a, דְּבָר (word).  
 this, these, זֶה, זֹאת, אֵלֶּה.  
 thought, עֲשֵׂתָנָה; (scheme, plan מִזְמָה).  
 throne, כִּסֵּא (pl. בְּסִסְאוֹת).  
 thrust through, to, דָּקַר.  
 timbrel, תּוֹף.  
 time, עֵת (ע 5); a set time, מוֹעֵד.  
 to and fro. *Say 'going and returning.'*  
 to-morrow, בַּיּוֹם אַחֵר.  
 top, רֹאשׁ. *See head.*  
 torment, נָגַע; חִבְּלִים, pl. חִבְּלִים.  
 touch, to, נָגַע.  
 towards, אֶל, מוֹל (forepart, front, *subst. as prep.*).  
 transgressor, פָּשַׁע, *ptc. of פָּשַׁע* (pl. פֹּשְׁעִים).  
 tree, עֵץ (3, pl. עֵצִים), *often collective.*  
 trial, to make, צָרַף, בָּחַן.  
 tribe, שֵׁבֶט staff or sceptre; (ש 4), מִטָּה (branch).  
 trouble, רָע, עָמַל, צָרָה.  
 trumpet, שׁוֹפָר.  
 trust, to, בָּטַח, אָמֵן.  
 truth, אֱמֶת, *v. suff. אֱמַתוֹ*.  
 turn, to, שׁוּב.  
 turn away, to, סוּר *qal (intrans.), hipf. (trans.)*.  
 tyrant, נֹגֵשׁ (*ptc. of נָגַשׁ*).  
 under, תַּחַת.

unfortunate, אָבֵד, *ptc. of אָבַד*.  
 unintentionally, בְּבִלְיָדַעַת.  
 unseen, נִרְאָה (*hipf. ptc. of רָאָה*) *with אֵין*.  
 until, עַד.  
 uphold, to, תָּמַךְ, תָּמְךָ.  
 upon, עַל.  
 upright, יָשָׁר.  
 violence, חָמָס, מְרוּצָה.  
 visit, to, פָּקַד.  
 visitation, פְּקֻדָּה.  
 voice, קוֹל (pl. קוֹלוֹת).  
 walk, to, הלֵךְ, *often hithpael*.  
 want, to, חָסַר.  
 war, מִלְחָמָה.  
 warrior, גִּבּוֹר, אִישׁ מִלְחָמָה.  
 watch over, to, צָפָה (to view as from a distance), *qal or piel*; שָׁמַר (to guard).  
 water, מַיִם (*const. מֵי*).  
 wave, גַּל (5) מִשְׁבָּרִים (*only in pl.*) breakers.  
 way, דֶּרֶךְ (ד 4).  
 well, *subst.* בּוֹר, בְּאֵר (*see pit*).  
 well with, to be, יָטַב, *esp. in hipf. (הִיטִיב)*.  
 whence? מֵאֵין.  
 wherewith? בְּמָה.  
 whirlwind, סוּפָה, גִּלְגִּל.  
 white, לָבָן.  
 whither? אֵנָּה.  
 whole, כָּל; the whole of כָּל-.  
 whosoever, כָּל every one, (*often with ptc.*); מִי.  
 wicked, רָשָׁע.  
 wickedness, רָשָׁע, רִשְׁעָה.  
 wife, אִשָּׁה. *See p. 62.*  
 wilderness, מִדְבָּר, יִשְׁמֹון.  
 will, *subst.* רְצוֹן, חֲפִץ.



wind, רֵיחַ.

wisdom, חִכְמָה.

wise, חָכָם.

witness, אֵד; (1, *pl.* עֵדִים) witness

(testimony), עֵד or עֵדָה; the

Testimony, עֵדוּת.

witness, to bear, עוֹד.

woe, אָוִי.

woman, אִשָּׁה. See p. 62.

word, דְּבַר.

work, מַעֲשֶׂה, פֶּעַל.

work, to, עָשָׂה.

world, תֵּבֵל (inhabited world).

worms, רֶמָּה *coll.*; תּוֹלְעָה *earthworm.*

worthy, יָקָר (a worthy person, אִישׁ

חַיִּל; to be worthy of, יָקָר *with*  
לְ).

wrath, אַף, אַפִּים (nostrils; חֲמָה

heat); קֶצֶף (of Divine wrath).

wretched, אֲבִד.

write, to, כָּתַב, סָפַר; *ptc.* סוֹפֵר

writer, scribe.

wrong, *subst.* חֲמָס, עֲוֹנָה.

young man, נָעַר, עֶלֶם, בָּחוּר.

youth, יְלָדוּת *f.*; נְעוּרִים *m. pl. as*  
*abstract.*

zealous, to be, קָנָא, *piel* (לְ for).

## PROPER NAMES.

(EXEMPLIFYING METHODS OF TRANSLITERATION.)

*For Names prefixed to O. T. books, see p. 310.*

Aaron, אֶהֱרֹן.

Abel, הֶבֶל.

Abner, אֶבְיָנֶר.

Abraham, אַבְרָהָם.

Abram, אַבְרָם.

Absalom, אַבְשָׁלוֹם.

Adam, אָדָם.

Adonizedek, אֲדֹנִי-צֶדֶק.

Amalekite, עַמְלֵקִי.

Arabia, עֲרַב.

Arphaxad, אַרְפַּכְשָׁד.

Assyria, אַשּׁוּר.

Azariah, עֲזַרְיָה.

Baal, בַּעַל.

Babel, Babylon, בָּבֶל.

Bethlehem, בֵּית לָחֶם.

Bethshemesh, בֵּית-שֶׁמֶשׁ.

Cain, קַיִן.

Caleb, כָּלֵב.

Canaan, כְּנָעַן.

Carmel, כַּרְמֵל.

Chaldees, כַּשְׁדִּים.

Charan, חָרָן.

Cush, כּוּשׁ (Ethiopia).

Cyrus, כּוּרֻשׁ.

David, דָּוִד, דְּוִיד.

Eden, עֵדֶן.

Edom, אֶדוֹם.

Egypt, מִצְרַיִם; Egyptian מִצְרִי.

Elijah, אֵלִיָּה, אֵלִיָּהוּ.

Esau, עֵשָׂו.

Ethiopia. *See* Cush.

Euphrates, פָּרָת.

Eve, חַוָּה.

Gibeon, גִּבְעוֹן.

Gilboa, גִּלְבֹּעַ.

Gilead, גִּלְעָד.

Goliath, גִּלְיָת.

Hagar, הָגָר.

Ham, חָם.

Hananiah, חַנַּנְיָה.

Haran. *See* Charan.

Hebrew, עִבְרִי.

Hebron, חֶבְרוֹן.

Hermon, חֶרְמוֹן.

Hezekiah, חֶזְקִיָּהוּ.

Isaac, יִצְחָק.

Ishbosheth, אִישׁ-בּוּשֶׁת.

Israel, יִשְׂרָאֵל.

Jacob, יַעֲקֹב.  
 Japheth, יָפֶת.  
 Jashar, יָשָׁר.  
 Jeroboam, יֵרֵבֹעַם.  
 Jerusalem, יְרוּשָׁלַם (יְרוּשָׁלַיִם).  
 Jesse, יֵשׁוּ.  
 Jesus, יֵשׁוּעַ.  
 Joab, יוֹאָב.  
 Jonathan, יְהוֹנָתָן.  
 Jordan, יַרְדֵּן (*generally with art.*).  
 Joseph, יוֹסֵף.  
 Judah, Judas, יְהוּדָה.

Laban, לָבָן.  
 Lebanon, לְבָנוֹן (*often with art.*).  
 Lot, לוֹט.

Maccabæus, מַקְבֵּי.<sup>1</sup>  
 Manasseh, מַנַּשֶּׁה.  
 Mattathias, מַתִּיתִיָּה.  
 Mephibosheth, מִפְּיִבִּישֶׁת.  
 Mesopotamia, מִסְפּוֹתַיִם.<sup>2</sup>  
 Mishaël, מִישָׁאֵל.  
 Moab, מוֹאָב.  
 Modin, מוֹדִיעִין.  
 Moses, מֹשֶׁה.

Nabal, נָבָל.  
 Nebuchadnezzar, נְבוּכַדְנֶאצַּר.  
 Noah, נֹחַ.  
 Palestine, פְּלִשְׁת (land of the Philistines).  
 Persia, פָּרַס.  
 Pharaoh, פַּרְעֹה.  
 Philistine, פְּלִשְׁתִּי.  
 Phinehas, פִּינְחָס.

Rachel, רָחֵל.  
 Rebekah, רִבְקָה.  
 Rehoboam, רְחֹבַעַם.  
 Reuben, רְאוּבֵן.

Sarah, שָׂרָה.  
 Saul, שָׂאוּל.  
 Seth, שֵׁת.  
 Shechem, שֶׁכֶם.  
 Shem, שֵׁם.  
 Simeon or Simon, שִׁמְעוֹן.  
 Sinai, סִינַי.  
 Solomon, שְׁלֹמֹה.  
 Zedekiah, צִדְקִיָּהוּ.  
 Zion, Sion, צִיּוֹן.  
 Zoar, צוּעַר.

<sup>1</sup> So Ewald, from מַקְבֵּה 'a hammer' (compare Charles Martel); others write מַכְבִּי as from the initial letters of יְהוָה מִי־כְמוֹתָהּ בְּאֵלִים *who is like Thee among the gods, Jehovah?* Exod. xv. 11.

<sup>2</sup> 'Aram (Syria) of the two Rivers.' <sup>3</sup> In Jeremiah and Ezekiel נְבוּכַדְנֶאצַּר *Nebuchadrezzar*.



# BOOKS OF THE OLD TESTAMENT:

THEIR HEBREW TITLES, THREEFOLD DIVISION, AND ORDER.

ENGLISH TITLE.	HEBREW TITLE.	ENGLISH TITLE.	HEBREW TITLE.
THE LAW.	תּוֹרָה	Micah	מִיכָה
Genesis <sup>1</sup>	בְּרֵאשִׁית	Nahum	נַחֻם
Exodus <sup>1</sup>	שְׁמוֹת	Habakkuk	חַבְבָּקֻק
Leviticus <sup>1</sup>	וִיקְרָא	Zephaniah	צְפַנְיָהוּ
Numbers <sup>1</sup>	בְּמִדְבָּר	Haggai	חַגִּי
Deuteronomy <sup>1</sup>	דְּבָרִים	Zechariah	זְכַרְיָה
		Malachi	מַלְאָכִי
THE PROPHETS.	נְבִיאִים	THE WRITINGS <sup>4</sup> .	כְּתוּבִים
Joshua <sup>2</sup>	יְהוֹשֻׁעַ	Psalms	תְּהִלִּים
Judges	שׁוֹפְטִים	Proverbs <sup>1</sup>	מִשְׁלֵי
1 Samuel	שְׁמוּאֵל א'	Job	אִיּוֹב
2 Samuel	שְׁמוּאֵל ב'	Song of Solomon <sup>5</sup>	שִׁיר הַשִּׁירִים
1 Kings	מְלָכִים א'	Ruth	רוּת
2 Kings	מְלָכִים ב'	Lamentations <sup>1</sup>	אֵיכָה
Isaiah <sup>3</sup>	יִשְׁעִיָּהוּ	Ecclesiastes	קֹהֶלֶת
Jeremiah	יִרְמְיָהוּ	Esther	מְגִלַּת אֶסְתֵּר
Ezekiel	יְחֶזְקֵאל	Daniel	דָּנִיֵּאל
Hosea	הוֹשֵׁעַ	Ezra	עֶזְרָא
Joel	יוֹאֵל	Nehemiah	נְחֻמְיָה
Amos	עָמוֹס	1 Chronicles	דְּבָרֵי הַיָּמִים א'
Obadiah	עוֹבַדְיָה	2 Chronicles	דְּבָרֵי הַיָּמִים ב'
Jonah	יוֹנָה		

<sup>1</sup> Hebrew name taken from the first word or phrase of the Book.

<sup>2</sup> Joshua to 2 Kings, inclusive, 'the former prophets' נְבִיאִים רִאשׁוֹנִים.

<sup>3</sup> Isaiah to Malachi, 'the latter prophets' נְבִיאִים אַחֲרֹנִים. <sup>4</sup> Gr. 'hagiographa.'

<sup>5</sup> 'Song of Songs' to Esther, inclusive, 'the five rolls' חֲמִשָּׁה מְגִלּוֹת.

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